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THE HARTFORD SEMINARY RECORD is primarily meant to afford means of intercommunication between those who are connected with Hartford Theological Seminary. The members of its growing circle of professors, alumni, patrons, and friends need a medium for the publication of such fruits of their study and experience as are of common interest. The official life of the institution, also, and to some extent the professional and personal life of its constituents, require some systematic record. Furthermore, the *esprit de corps* that characterizes the Hartford fraternity merits a special journal expressive of its quality and devoted to its interests. These considerations—obviously somewhat private in nature—were the original motives in the projection of the RECORD.

But it is clear that whatever is most worthy within this private sphere has a public value. The Seminary, like other evangelical institutions, is heartily committed to an ideal which is radically and universally important. That ideal is a Christianity, established and developed according to the revealed

thought of God, not only active in the transformation of individual souls, within the visible organism of the Church, and concerning what is often narrowly styled "theology," but dominant in every form of social, economic, and political life, stimulating the study of every conceivable branch of science, and wrought out into an all-embracing system of general and special education. Whatever may be chronicled of the best opinions, experiences, and desires of any who are at work under the inspiration of this ideal must therefore contribute something to current religious discussion.

It should be understood, however, that the intention of the RECORD is not polemic or controversial. It hopes to avoid the necessity of censuring views with which its managers cannot sympathize. It purposes rather to present facts and thoughts which shall be positively constructive, and which shall tend to reform abuses by proclaiming better methods and to diminish partisanship by lifting discussion to nobler levels. It is time that those who are sincerely eager for the speedy supremacy of the will of God as revealed in His written and incarnate Word should act upon the conviction that they stand on an invincible basis of Christian unity.

With this large general purpose in view, the RECORD will content itself at first with comparatively limited lines of publication. It will gather up the results of investigation in progress within the institutional circle, sometimes in the form of essays or lectures, sometimes in that of abstracts or syllabuses, and sometimes in articles of a popular character. It will welcome discussions of all sorts of practical questions, particularly those of Church life and organization, and of sociology as viewed from the Christian standpoint. It intends to furnish from time to time valuable summaries of news from the field of education. It will make reference to important publications, and perhaps undertake certain digests of periodical literature. It will be the official organ for announcements regarding Hartford Seminary, and a source of information touching its constituents and friends.

The purpose of the RECORD is therefore special. It is neither an imitator nor an interloper in the field of Christian periodicals. It is simply a concrete manifestation of the life of an institution whose ideals are high and urgent.

WE count ourselves happy to open our first number with an article from the vigorous pen of President Hartranft. Its very title is characteristic. May every tendency of the RECORD be toward the establishment of the true Christian breadth! Following this, one of the editors discusses an experiment in pastoral work to which our attention was specially attracted by the fact that two of the four pastors engaged in it are Hartford alumni. We present some recently compiled statistics as a first installment of Educational Memoranda, and begin also a series of Book Notes. Under Correspondence will be found an earnest letter from one of our representatives in the Mormon country. The departments of Alumni News and of Seminary Annals are necessarily large in this issue. The amount of material at hand is abundant. We can simply make selections from the many events of the last eight months, single out one or two salient subjects for more extended treatment, and append a condensed summary of the announcements belonging to the beginning of the Seminary's fifty-seventh year.

THE RECORD is in some sense the successor of the periodical issued by the Seminary last year under the title of "Studies in the English Bible and Suggestions about Methods of Christian Work." That periodical was intended to be issued only for a limited period, which closed in July. Numerous requests have been made for its continuance, either in full or in some modified form. We are happy to announce that in our next number we shall give an outline by Professor Beardslee of a series of eight "Studies on the Sabbath," including a list of important passages for examination, with hints as to the application to this particular topic of the method of analysis, synthesis, and practical comment that was so elaborately illustrated last year. Later, we hope to offer some further plan of study upon some other topic, so that those whose interest in exact and exhaustive Biblical investigation has been aroused by last year's work may be guided in taking further steps. Similarly, Professor Taylor proposes during the year to contribute to our pages at least two additional installments of "Sugges-

tions," and thus to carry still further the fascinating and fruitful line of thought opened last year. Thus it will be seen that the centers of study which were reached by our previous publication,—centers scattered throughout the United States and Canada—are not to be forgotten in the plans of the larger periodical now established.

In addition to the above material, we already have on hand or in prospect a considerable variety of articles on both scholastic and practical subjects. The list is too long for recapitulation here. Professors, alumni, members of the Pastoral Union, trustees, and others, have already signified their intention to contribute to our pages. Letters are expected from our representatives in distant lands. Our intention is to present several communications in each issue from some single field, so as to secure in a measure the advantages of a "symposium." In December, we hope thus to hear from our missionaries in Turkey. We have already begun to perfect arrangements by which we shall secure for our readers important and fresh news from a large number of our leading colleges and seminaries, so that our Educational Memoranda shall prove to be something more than a *résumé* of news elsewhere published. Under the heads of Book Notes, Alumni News, and Seminary Annals, the supply of material promises to be constant. We may mention here that in December we shall give a full description of the noble library building now being erected through the munificence of our lamented friend, Mr. Newton Case. This will be one of the largest buildings for a theological library in the country.

WE regret to say that Rev. Dr. Hazen is compelled by the pressure of his pastoral duties and the somewhat precarious state of his health to give up his connection with the editorial board of the RECORD after the present issue. His place has been filled by the election of Rev. Franklin S. Hatch, of Monson, Mass., of the class of 1876.

BREADTH OF THOUGHT.

The term thought, in such a phrase, implies the mental attitude toward facts, the mental processes involved in their use, and the reasoned result. The posture of reflection, or the reception one gives to phenomena, shapes the meditative act, and gives the hue to the outflowing conception. You must be ready to entertain generously the arising and rapidly passing events, and fix them within the grasp of the reason for analysis, that they may reappear as parts of a constructed knowledge, as the excogitated and well ordered factors of science. These three stages may not be separated.

The metaphor of breadth is not designed to be limited to the mere superficial dimension of width; all other features of extension are involved. To think broadly, one needs to think deeply. High reasoning and long-drawn out, or protracted inquiry, are not alien to the figure. The suggestion, then, is one of largeness in the hospitality accorded to the trooping visitants from all quarters of will and matter; amplitude in the mental machinery; a comprehensive capacity to make these strange hospitants abiding friends, and to present their characters and relationships in a massive and rich form. The open eye to the spiritual and material expanses will receive and transmit the changing pictures to the responsive reason, that it may generate a faithful and noble image, true to the proportions of the original.

The comparative elevation of the objects about which one thinks is a prime agent in promoting such expansiveness. If the theme be high, the mind will endeavor to rise to the plane in which the idea itself moves; if it be of inferior range, the reflection will sink to that level. There is certainly such a grading of facts in the universe; they are not all of equal importance or value. The lowliest may have an innate, relative excellence, and an impressive significance; and it is thoroughly worth while to understand all their wealth, characteristics, and bearings; fine results for truth are derived from them all. But they cannot compare with larger bodies or weightier move-

ments or more inclusive sweeps. To break stones on the highway is important and necessary; somebody must do it. The simplest forms of labor have to be carried on for the running of the gear of life: the ground must be tilled; the mortar must be carried; the beef must be slain; and the number engaged in such occupations may make them look big, but they never will rank with the work of the engineer, or the advocate, or the expounder of language, or the logician. So one who studies insects and worms is doing a good thing, and engages himself in a worthy and fruitful inquiry; the man who tracks the phenomena of developing matter in the formation of worlds is employed in a higher and more resultful pursuit; he who is seeking after pervasive physical forces moves in a still more elevated sphere. But he who turns to the mysteries of will, who inquires into the constitution of mind, or who interprets the phenomena of language, is on a still much higher peak; and he who investigates spirit, and seeks to know the mind of God, and garners the themes of the Word, and sounds into the abysses of the Holy Spirit, has reached to the highest possible outlook, modern material and rationalistic science to the contrary notwithstanding. The anticlimax in which we now grovel is slowly rectifying its inversion. Largeness of spirit will characterize him whose objects of study are the infinite and absolute. If we climb to these heights and survey the manifestations of the divine in the world of spirit, not speculatively but scientifically, the reason itself must dilate, the psychic perceptions win in celerity and accuracy, and the reason find itself expanding and capable of larger exercise, by a life spent in these upper regions.

We may say to begin with that God is the true way of all enlargement; the very infinitude, the very vastness, the very complexity, the very incomprehensibility, exalt the whole mental structure; the faculties seek to be responsive and accordant; they struggle to receive; their desire is to grow and be filled; the products reflect a higher type of ideas. The landscape painter may give you an exquisite detail of leaf, sky, flower, or grain bending in waves before a summer wind, but he walks in no such altitude as he who reproduces a historic fact, or paints a lustrous face. The greatness of poetry as a vehicle lies in its facilities for stating the highest thoughts

and emotions on the loftiest and nearest themes; it reaches after the universal; and music, as do all the arts, stands on the same elevation. Every art is a mode of expression for the choicest aspirations and innermost longings; and each one of them is of more value than the science of geology, or of chemistry, or even of astronomy, great and profitable as these be.

Moreover, he who begins with the thought of the Absolute and the conception of God, will thereby enlarge his reasoning toward man; he will have an altogether more comprehensive and truthful understanding of his fellows. The variety of their relationship; the capacities of the image after which they are formed; the sphere of their stewardship; the progress and possibilities of human life,—in what altered proportions do these stand when viewed from the divine hills! Contrast that present dominant view in anthropology, which defines his individual immortality into a general succession of the race or a memory; which limits his career to a few years of moral and physical ill; which stagnates his aspirations, hopes, and fears, and treats them as sickly forms of exploded faith; which rules out all the magnificent and innumerable phenomena of innate ideas; and which puts out the eyes of his spirit, destroys his susceptibilities, severs his affiliation with this divine life out of which he came,—contrast all this, I say, with Christ's view of the origin, constitution, and destiny of man, this impotent, hopeless narrowness with His uplifting, progressive breadth. Yet men deliberately choose isolation from that which alone is qualified to give us a true understanding of anything. This is the blindness and the deafness and the hardness and the death which the prophets and the Saviour and the apostles declare to be the state of men until released by the Holy Spirit. Truth may not stultify itself. If this be truth, as this consensus of best authorities—prophets, Christ, apostles—teaches, there is no more solemn fact in the universe. A man may carry with him a dead spirit, insensible to God, and call himself in superb mockery broad, while of a truth such a diseased condition must narrow his range and distort his entire view of even stars and stones and water. If the proposition of Christ concerning non-hearing ears be a verity, where is the breadth of the thinker who separates himself from the eternal mind? Yet thousands

of Christians taste and swallow the dicta of these separatists and say their eyes are opened.

Again, if the mind turn trustfully toward the Absolute, it will have the proper key to the material environment itself, it will comprehend the material verities in a nobler and more inclusive way than if it begin from below and do not advance beyond that shrunken and desolate area. A man with God in his thought will understand matter with more specific exactness, with a juster sense of its functions, with an overwhelming conviction of its limitations, and at the same time will have a more adequate grasp of its vastness, of its energies, of its ministerial offices, than he who studies it as the chief thing by itself, and for its own sake. It is the narrowness of thought in the unilluminated physicists and biologists that we deplore; a narrowness affecting the mental attitude, the mental processes, and the entire posited result. Breadth and height are conspicuously absent from the men who cultivate the material and even the loftier sciences, as the first and the last; who have not begun with the mind open to God and to His eternal light. The intellectual results are meagre, and thrown out of all proportion by this lack of large mental aptitude and broad receptivity for entertaining other than physical or local thoughts. No man is fully wise who gets into the cellar of his house and shuts out all communication with the upper stories, and lives as if to be a troglodyte were the perfection of mind and life. This sort of mental monasticism is not nearly so elevating as the moral isolation and dwarfing of the hermit in his far-off cell. The materialistic thinker, of whatever grade he may be, is guilty of the same atrophies and illiberality that clericalism and ecclesiasticism were justly charged with, or that literary vanity in the eighteenth and beginning of the nineteenth centuries exemplified.

The effect on education has been in the highest degree deleterious; the perversion and destruction of spiritual force has been enormous; the army of young men who have come under this shriveled view of the universal order, is sad to think about. I am not one of those who deny the glories of material science. I thoroughly believe in its cultivation, research, and results, but I do not believe in the exaltation of the environment at the expense of the man as lord of it; and still less so

to magnify matter as to obscure its Maker; so to exaggerate the value of purely materialistic studies as to have neither time nor space for the idealities on which they are based, and toward whose fulfilment they advance, much less for the infinitely more important and fruitful studies of will and spirit.

The deleterious effect upon the logical faculty, whether exercised in a deductive or inductive form, has no better illustration than in the weakening of the mental processes in so many of these champions and propagandists of naturalism. Breadth of thought is impossible to him who makes the thinking power a refined cell. He who blinds himself is not only a useless guide to the greater realm of spirit, but for the real aspects of the material phenomena. We may indeed mourn the fact that so much of these lower studies has been left to the sole proprietorship of narrow investigators and teachers, and that many of those who have a sympathy with the higher elements, under the spell of modern theories, do not approach their work from the superior spheres. The intention here is only to resist the tyranny of the lower over the higher, as we would resist the sway of the body over the spirit. Nature is not given us as a master, but as a servant; the man is not made to live to himself, but to fulfil his duty to his Maker. This observance of the simple truth might be the corrector of all the defects in modern tendencies. The divine sciences come first, the anthropological next, the purely material last. The harmony between these is to be maintained, but in their order; the foot must not claim to be the head, nor the head be allowed to degrade itself to the function of alim-entation. Nor must we reason from the laws underneath to the parallels in the spirit, but from the spirit, which exists first, to the environment. We are to find spiritual laws in the natural world, and not natural laws in the spiritual world, excepting as these are reflexes of spiritual being and motion. Such a harmony alone will give a scientific breadth to thought, for it maintains the proportions and the degrees. The functional disturbance of this order is the cause of so much intellectual barrenness, and that barrenness the educational institutions tend to increase, by instilling and perpetuating this functional derangement. Too much of literature and art suffers under the same disease. They become unwholesome as they swerve from

the eternal norm; no mere revolution in the letter or in the form can change the everlasting divine order. To be beneficent and luminous, all things must remain in their settings. He alone who views systems, of whatever compass or variety, as grooves of this divine order, can be considered broad in his thinking.

Again, a wide and just reach of thought is possible only to him who has an exact mental attitude toward facts. It is the question of all questions, how shall I approach the phenomena of spirit and matter? Shall I come to them in a state of suspense as to whether they exist or not? Shall I lay aside the sense-perceptions and the spirit-perceptions? Shall I count contact and experience naught, and substitute some posit of pure reason? Or shall I put my reason into the position of a superior arbiter, and say what exists and what does not exist, insisting on the right of ignoring such phenomena as do not accord with my judgment of what ought to be? Or worse yet, shall I so abuse my critical faculty as to begin from the standpoint of doubt in order to attain certainty? No man ever reached a verity by these avenues; he who has set out from such diseased mental states and has found a truth, really attained that noble experience not by the application of this principle, but rather by betraying or surrendering it. Neither *a priori* rationalism nor eliminative rationalism ever accomplished anything *per se* in the material sciences, in psychology, or in theology. The first posture toward phenomena of every description is to recognize the existence of things as they are, be it in a geological or a historical period; one's function is to gather the facts, as they exist openly or secretly, and to let them make their simple and full impression. Whatever is, is, and is not something else. Let the experience of things as they are be the basis of all research. One must be willing to accept the facts of grace and nature, of spiritual and material revelation, just as they are, and not to tamper with their original form. It is not a question of what you like or dislike, but simply of being and continuity. It is to the accumulated and welcomed facts that the critical faculty must address itself, not to eliminate or ignore, but to induce or deduce conclusions whose shape no prepossession or prejudice can change. The same attitude which we have learned, after weary centuries of futile speculation, to take

toward the phenomena of matter, is the only legitimate attitude to take with regard to the phenomena of grace. Indeed, the irreversible order of Providence ought to have taught the world this principle long ago. A material scientist is never a rationalist in his study of matter; he generally becomes such in his method when he passes outside of the material sphere; indeed a rationalist in the strictly material sphere is an extinct order, he was killed off long ago; but rationalists in grace curiously enough are as plentiful as grasshoppers, and equally as destructive. If no broad thought of electricity can be attained from a rationalistic study of it, much less can a comprehensive and noble thought of the atonement be formulated from any such method. You can no more challenge an utterance of the divine love, than you can challenge or arrest a movement of the planets. You can no more modify, eliminate, or subvert a law of the spiritual kingdom by an *a priori* postulate of conceit or desire, than you can modify, eliminate, or subvert a law of stellar action or the principle on which light is diffused. You may quarrel with natural law, but you cannot change it; you do quarrel with grace, you do insist on reversing its inflexible actions and restating them according to your *a priori* or experiential conception of what they ought to be, but they abide the same; they move right along; they are more venerable than the hills or the oceans or the skies whose sway you cannot resist, although you often would. The way of breadth is not in the subterfuge of modification, but in the acceptance of divine things as they are. But rationalism seeks to eliminate facts that do not harmonize with its preconceptions of what grace ought to be, and so creates an illusory picture of the kingdom of heaven; or it mutilates a supernatural record by an *a priori* assumption that all religions are natural; that Judaism and Christianity have moved through the same evolutions as Buddhism and Mohammedanism; the monstrous reconstructions of the records to suit the theory are the pet folly of our day. The invariant history of this method is precisely the repetition of rationalism in the sphere of material sciences. Pyrrhonism has been its end in all the ages. Rationalism in grace vaunts itself as broad, but if you cannot be considered broad when you reason about chemistry and geology by ignoring their data, no more can you be broad in your conception of grace, if you set out with

the erasure of its elements because they are not in accord with natural phenomena or your ethical system. Breadth is attainable therefore by recognizing the fact that things are as they are, no matter in what sphere God has produced them. It is ours to accept and reason upon these phenomena, but not to reason them away. The true mental attitude is found in the readiness to receive the facts, and the thought will broaden according to our fidelity to this principle, and the largeness of our entertainment of these divine guests. Difficulties of more or less magnitude do not alter the conditions, and are not our responsibility; we are not accountable for earthquakes and wasteful excesses and destructive energies of nature; no more are we for the things of grace that lie beyond the shaping of our will. Hence the broad thinker of God's kingdom is not he who puts down postulates against miracles, or prophecy, or inspiration, or the theodicy, but he who takes the facts as they flow out of the manifold springs of God, and formulates his law and definition according to the agreements and differences of the facts, and so knows what a miracle is, and what prophecy is, and what inspiration is, and what a genuine theodicy must confess. Breadth spreads itself over the area of realities, it dare not be mere eccentricity or a bold revolt against existing inflexible laws of grace any more than of matter. So many volumes of dogmatics and ethics, and so many current discussions are immeasurably small, because they mistake license for liberty, and selfish individualism for independence. Breadth of thought on these exalted themes of grace comes only in obedience to the rule of facts, or to the truth of things.

Another condition of mental breadth is the moral state of the thinker. Another of the narrowing tendencies of our day is to separate the co-ordinated functions of human nature. The intellectual factors are isolated from the emotional. It ought not to be necessary to say that this is an abuse, and that that should not be regarded as a culture of the mind which neglects the training of the affections. Mere intellectuality is monstrous, as mere passion is monstrous. One cannot think broadly unless he love deeply. Love, purity, indeed all moral qualities, open fields and vistas of thought innumerable and glorious. The lover and his maiden have discovered not only a new world of affection but of ideas; the thought is deepened, because of the

impulses from the heart. Why deny this simple and universal experience a place in the highest realms of spirit and matter, of art and industry? The man of largest heart will be the profoundest thinker; not that sort of a man whose depth consists in a new terminology and tortuous syntax, but of men whose thoughts rule, not a coterie nor a passing time, but the ages. If God Himself is love, we may always feel warranted in saying that Heart takes precedence of Head, and not tremble before psychologists and philosophers, or take our teaching quite so readily from them. And for genuine breadth, character cannot be separated from our reason. The interplay may be most subtle and sometimes undiscernible to us, but the unity holds, and the mutual interpenetration cannot be ignored. The man of impure heart cannot think rightly, much less broadly; a whole area wherein to exercise his reason is laid waste. He may have a certain sharpness, a certain glittering acumen, but it partakes of subtlety, and subtlety is a fatal sign of burrowing under the truth. Only the pure, merciful, righteous man or woman can think broadly. Now carry this into education. What must be its aim but first and chiefest of all to educe and produce character, and not arid and hollow intellectuality? That he who would guide others into a genuine breadth of culture must himself be above reproach in his personal qualities ought to be a recognized principle in all training, a principle that should rule in the primary school, academy, college, yes, even in the university. To mould loving and holy attributes, to develop moral and religious connections and conduct, should be prized infinitely beyond any intellectual quickening; nor will the intellectual qualities suffer under this order, but be stimulated and become broader and nearer the norm of truth, if there be any virtue in the unity of our nature, and the necessity of balance among its parts. It is a thought of many foreign universities, and of some American institutions, that the student must look after his morals; the professors are to look after the mind only. Not a few German brochures begin to question the wisdom of this choice bit of diabolism, and centers of science in our land ought surely to be a little more scientific. The same unholy divorce runs into art, into literature, into industries. There is no dura-

bility in the thoughts which are separated from religious and moral elements. Not even the mathematician can abstract his remotest proposition or equation from God and man.

It is impossible to attain any breadth of thought without patient attention to details. The opposite idea is universally current; and it is a recognized use of the term in painting, that breadth must not multiply the minor objects, but produce its effect through grouping the main and striking features of its model; what is a law for colorists, is accepted as a rule for thinkers. There is, however, a great difficulty in the way; the process of generalization neglects the points of divergence and variation, but masses the things similar. The popular mind delights in the style which groups things after a solid and simple fashion. It is a rule of stylistics, it is a rule of art, not to overload with diverting details; but it is a most serious question whether this is a proper regard to truth; indeed, truth does not lie in generalization, but in the combination of the general and special features of the individual. Certainly, to acquire breadth of thought one must be open to all the elements of the individual object; the patient study of detail brings the widest knowledge, and promotes truth and proportion; the men who seize generalities, especially those who get them at second-hand and not from the sources, cannot stand before scholars or investigators. It is only the gathering of the entire range of facts which lie in any area, even to the smallest, that one can get at truth; and no one can think broadly without knowing minutely. This is indeed a severe test for patience; and some hasty souls are satisfied with the survey of one object alone in a collection whose individuals are in the main similar, and to use the one as the illustration of a class; but this is placing the art of presenting the truth above the discovery of its exact significance. It does seem as if a revolution on this point must begin in all studies, but eminently in logic and in forms of classification. Such a revolution in theory would make no inconsiderable change in the methods of education, especially in teaching the phenomena of spirit. The so-called broad thinker who ignores the minute points and the details, will soon be a thing of the past; there will be a larger leaning toward differentiation than to generalization, to particulars than universals; there will be danger of too extreme a swing, instead of keeping both in a

just balance and interplay as separate forms of the same object of study.

An element which contributes to largeness of capacity as well as to style in presentation, is the expansion of a fact by analogies in other spheres, by comparisons, by seeking for points of identity in closely related or far-removed parts of knowledge. It is this eye open toward the identities and the points illustrative of unity that increases the power of discernment and enhances the results of the reason. It is this faculty which gives variety and fullness of color, and makes the figures life-like and speaking. It is this element in virtuosity which gives distinctness and fullness of tone. The psychologist will seek such completeness through the historical sciences, and through language; the historian will look to his preparatory and resultant fields for his material. There can be no question that for ripeness and amplitude of thinking in this respect, the reading of poetry and the study of music are the choicest helpers. Much as we may laugh at the poetaster, there is no doubt that any one's style would be improved by the larger writing of poetry, the endeavor to catch its spirit, to enter into its loftiness and simplicity, the scope of its sentiment, its very verse forms; so an enlightened study of music, even if not technical, would probably, more than any other art, increase the area of thought, and be fertile of noble and expanded ideas. These elements ought to enter into the general education, not only to give one a wider reach of sympathy with knowledge itself, but to enlarge the attitude toward facts, the capacity to reason upon them, and to secure a wider range of results.

Nor would it be right to pass by what to myself has been a most fruitful mother of suggestion. The woods, the waters, the mountains, the tree, the flower, the grass, the stars, and deeps of space, what unremitting stimuli are these! What a divine spirit moves them to lift up, to fill to overflowing, to quiet, and to diffuse! Broad fields and streams, lordly mountains, there is in them all a hint of the large and the comprehensive. And what a great peace they bring to our inner tumults and disturbances, how they renovate ruins and refresh weariness, and make weakness strong! We cannot but expand under the vastness of Nature's sympathy; it is the special vocation and office of our

environment that it be our servant and helper in this regard. And one will find few who are able to present truth in a broad and effective way, and who really do think in a large fashion, that are out of tune with these great energies and expansive forces.

Amplitude of study, as over against mere specializing, also contributes to breadth of thought. There is unquestionably an immense deal of necessary specializing. It is simply impossible for one man to enter into all the varied fields of human research and activity, and hope to carry therefrom any exhaustive knowledge of the whole. An omniscient scholar or thinker is sure to prove himself, on closer examination, an arrant pretender. It is equally certain that the demands of investigation require the minutest divisions of science in every direction; that tendency must ramify still farther; it is an imperative claim of facts that they be vigorously pursued and comprehended. This tendency among the material sciences has attained a very much more extended development than is the case with psychic sciences or with revealed theology. This is mainly due to the fact that the latter groups of sciences are constructed on *a priori* or rationalistic methods, which made these studies, and still make them, fruitless, because speculative and intolerantly narrow. The danger now lies, not in the fact of mere specializing, but that the specialist will allow himself to grow up as a man of one idea, and insist, by eclectic systems of education, in making the rut still deeper, or the range of vision still more injuriously illiberal and barbarous. Selfishness is just as repulsive in intellect as in morals, and selfishness is the usual characteristic of absorbed specializing; the natural sympathies for other things are starved out and die. The man exalts his own little range, and comes to regard it as the encyclopædia of the universe; the spirit of intolerance reigns in every domain whereon the uncultured specialist sets his foot. To think broadly is impossible without harmonized study and without carrying the range of our thought at least beyond the bug or the bacteria or the linguistic root. We must satisfy the longing for other spheres of beauty than that on which we have taken our central abode. We must be taught and teach ourselves to reach out after language and history and art and the physical world. If his early culture was generous, the later student will remain generous; his thought will broaden; if he have been

taught to run into a little groove, his soul will suffer atrophies, and asphyxias many and sad.

What has been written here is only outlinear and suggestive; every point would bear amplification, and might be enforced with a round of illustration. There remains this to say, as true from the Christian point of view, that there is no breadth of thought possible unless the subject-matter be true; to be true, it must radiate from and center in Christ, who leads us to the Father; he who starts from that center and moves out upon the universe of facts can reckon the latitude and longitude of everything, and place all knowledge in its proper and related place, and give all the sciences and the arts and the industries their just and proportionate consideration, and will marshal them all into a harmonious system, whose goal of service is God. Scholarship needs not temporal, but eternal breadth; thought needs not to feed itself for ever on stones, but rather to be nourished by living bread.

CHESTER D. HARTRANFT.

THE SUNDAY EVENING SERVICE.

It is commonly thought that the Sunday evening service is more or less of a problem. In some cases the mere securing of a congregation is thought to be difficult, since the power of the motives, worthy or unworthy, that prompt attendance upon the morning service seems not to extend to a second service. Furthermore, the customary scope of the morning service is often felt to be so limited that a different kind of a service is almost necessitated to fulfill all the mission of public services. In churches where two services have been the rule, there is sometimes an almost nervous anxiety to secure contrast between them, so that constant experiments in the method of the second are being made, and a curious perplexity or even distress is discernible in much current discussion of the whole subject.

Yet it is agreed among all enterprising Christian workers that the evening service offers peculiar opportunities. It is clear that in some measure it should minister to different needs and to different people. Even some church members do not heartily appreciate that which is best in the traditional and somewhat stately morning service, and non-Christians naturally feel unable fully to participate in it. Its plan involves a certain amount of spiritual maturity and experience. It is eminently the property of the living Church in its organic relation of communion with its Master and Head. The second service, accordingly, furnishes a chance for much greater flexibility, for closer adaptation to local and accidental demands, and above all for emphasizing the vital relation of the Church to the world at large. It may properly aim to attract those whose religious feelings and wants are unformed or unrealized, and to bring them into a knowledge of the boundless depth and preciousness of the Gospel. To the thoughtful Christian worker, therefore, it offers a unique and fascinating opportunity.

It cannot be denied that the opportunity of the evening service has not always been used with discretion or with lofty intent. The search for variety and for "attractiveness" has sometimes led to a vulgar sensationalism. All sorts of semi-

religious lectures, of incongruous medleys of music and addresses, and even of spectacular performances, in which mere popularity has been the object, have been allowed to usurp the time and pervert the object of a part of the Lord's Day. The methods chosen have defeated the ostensible purpose of the efforts made. The energy of the Church has been wasted, and even its dignity perceptibly lowered, by a heedless use of its resources. Against such follies and perversions the common sense of the earnest Christian public instinctively protests. For the radical and permanent uplifting of this branch of the official activity of the Church into genuine power the ingenuity of all progressive workers ought constantly to be enlisted.

One experiment in the solution of the problem has already so far demonstrated its importance that it merits general attention. The Brookfield (Mass.) Conference maintains a standing Evangelistic Committee, whose duty it is to stimulate in any way possible the aggressive work of the churches within its circle. About a year ago this committee prepared a series of Services for use on Sunday evenings, which were printed and recommended to the churches of the Conference. Each of these Services centers in a single theme, which is worked out both expressively and impressively. The subjects chosen are as follows:

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| I. The Law of God. | IV. The Gracious Invitation. |
| II. Confession and Penitence. | V. Christian Faith. |
| III. The Cross of Christ. | VI. Christian Endurance. |

Each Service comprises three somewhat distinct sections, the first general and introductory, and the third merely concluding, while the second is devoted to the treatment of the special theme. The first consists usually of praiseful adoration, embodied in a few carefully chosen sentences responsively arranged, with two stanzas of a congregational hymn and a Gloria or choir anthem. The third section likewise consists of a responsive sentence or two, with a hymn. The intermediate or chief section is somewhat variously handled to suit the requirements of the respective themes. For example, in Service IV, three points are taken up thus: (*a*) *Who Invites* — a responsive reading, setting forth God's faithful and loving atti-

tude toward His "sheep," His "children," "the wicked," those "that labor and are heavy laden," with part of a hymn of invitation; (b) *Who are Invited*—after an exchange of sentences between leader and people, extending still further the universality of the call, the parable of the Great Supper in unison, with a hymn of joy; (c) *To What We are Invited*—a responsive consideration of salvation as escape from sin, admittance into eternal life, inheritance with Christ, the gift of peace, with a hymn of trust and supplication; followed by a Scripture Lesson at the discretion of the leader, a Pastoral Prayer, another hymn, and either a short Sermon or a Prayer-meeting on the theme thus opened and unfolded. In Service III, the central section falls into three parts also: (a) *The Shadow of the Cross in Prophecy*; (b) *God's Love Shown in the Cross*; (c) *Peace with God through the Cross*; followed by a Lesson, a Prayer, and a Sermon or Prayer-meeting, as in the other case. Space fails for the citation of other illustrations of the method in detail.

The student of public worship is at once struck by the following features in these Services: (1) Their evident and concentrated evangelical and devotional purpose, aiming directly at the prime truths of the Gospel in their application to and development in actual life. (2) Their constant and discriminating use of the language of the Bible, both for expressive and for impressive purposes, so as to furnish convenient condensations of Biblical teachings on important subjects which may be kept for outside study. (3) Their wise use of such important formulæ as the Lord's Prayer, the Ten Commandments, the Beatitudes, and several of the great Psalms, so as to stamp them upon the memory. (4) Their ample provision for the direct activity of the congregation in both speech and song, so that the excessive monocracy of our traditional public worship is reduced to its due proportion. (5) Their conspicuously careful and minute attention to all details, so that unity, progression, tastefulness, and general effectiveness are remarkably secured. And, not least of all, (6) Their entire simplicity, so that they can be used by any fairly intelligent leader and congregation without rehearsal or detailed explanation. This last feature is decidedly enhanced by the neatness and perspicuity of the typographical form chosen for the leaflets.

That the series is practically adapted for its purpose is proved by its success, even without the aid of general advertising. Nearly 50,000 copies have already been sold. These have found their way into almost one hundred different churches, distributed among several denominations, and including congregations that range from only thirty or forty persons up to beyond six hundred. The interest in them is so evident that the Committee have formed themselves into a permanent and independent organization, have prepared new plates of the first series, embodying many improvements, and are about to issue a second series on other themes.* The correspondence of the Committee shows that the Services, wherever tried, have been uniformly successful. They have served to give individuality to the evening service, and to attract large congregations of different classes of people. They have stimulated thought upon the great truths of the Gospel, and have been the means of enlightening and softening many hearts otherwise untouched.

It is clear to one who is watching the progress of thought in our churches on the general subject of public worship that the success of this particular effort is due not so much to the novelty of the idea,—for many such services have been prepared and used,—as to the notable skill and patience that have been expended in perfecting their details, and to the favorable circumstances of their first and experimental use. It is gratifying to know that the enterprise has passed its tentative stage. Its further extension will be watched with interest not only by those who are concerned with the problem of the evening service, but by all who discern the imperative need in our churches everywhere of a thorough, rational, and progressive reform in our habits of public worship.

WALDO S. PRATT.

* The names of the Committee, now the BROOKFIELD SERVICE ASSOCIATION, are Erastus Blakeslee, Spencer; D. Olin Clark, Warren; Alfred T. Perry, Ware; and Charles S. Mills, North Brookfield (*Secretary*). Information about the Services can be secured from the Secretary.

Educational Memoranda.

ENROLLMENT OF STUDENTS IN SEMINARIES AND COLLEGES.

There is considerable natural curiosity in the fall of each year to know with what attendance of students the leading colleges and theological seminaries of the country have opened. With a view to meeting this curiosity, at the end of September we issued a circular inquiry to over 90 institutions, asking what their enrollment for the present year is, and how it compares with that of last year. The following table is compiled from the official responses which we have received. In presenting these interesting statistics, we desire particularly to express our appreciation of the courtesy with which our inquiry has been met, and of the fullness of information given in several of the replies. We can only regret that no reply was received from some of the institutions addressed.

We propose to publish from time to time such memoranda of the changes and other important events in the college and seminary world as come to our notice directly from the institutions. As a rule we shall avoid the mere reproduction of news elsewhere published. We already have a considerable amount of material for our December issue.

THEOLOGICAL SEMINARIES.				Junior.	Middle.	Senior.	Advanced.	Special.	Total.	Total last year.
<i>Cobb</i> , Lewiston, Me.,	Baptist,	-	-	8	7	4			19	16
Newton, Mass.,	"	-	-	26	13	11		16	66	56
Rochester, N. Y.,	"	-	-	18	19	20			57	64
<i>Crozer</i> , Chester, Penn.,	"	-	-	30	26	18			74	
<i>Chicago Union</i> , Morgan Park, Ill.,	"	-	-	40	29	24	5		98	141
Scandinavian Department, -	-	-	-						44	
Stanfordville, N. Y., Christian, -	-	-	-	4	4	3		4	15	15
Andover, Mass., Congregational,	-	-	-	13	24	12	15		64	
Hartford, Conn.,	"	-	-	19	17	21	3	5	65	62
Oberlin, O.,	"	-	-	13	8	13	2	1	37	
English course,	-	-	-	20		18		2	40	106
Slavic "	-	-	-					9	9	
<i>Chicago</i> , Ill.,	"	-	-	50	52	49	1		152	177
New Brunswick, N. J., Dutch Reformed,	-	-	-	14	14	14		1	43	38
Philadelphia, Penn., Lutheran,	-	-	-	25	28	27		1	81	70
Gettysburg, Penn.,	"	-	-	22	18	16		1	57	56
<i>Augustana</i> , Rock Island, Ill.,	"	-	-						40	
Boston, Mass., Methodist Episcopal,	-	-	-	43	27	26	2	38	136	124

			Junior.	Middle.	Senior.	Advanced.	Special.	Total.	Total last year.
<i>Union</i> , New York City,	Presbyterian, -	-	47	63	48	6		164	164
Auburn, N. Y.,	" -	-	10	15	16	4	5	50	51
Princeton, N. J.,	" -	-	55	56	54	6	3	174	171
Allegheny, Penn.,	" -	-	20	19	16		1	56	57
<i>Union</i> , Hampton Sidney, Va.,	" -	-	26	19	17			62	
Columbia, S. C.,	" -	-	6	4	2		4	16	25
Danville, Ky.,	" -	-	2	4			2	8	10
<i>Lane</i> , Cincinnati, O.,	" -	-	20	9	8		5	42	44
<i>McCormick</i> , Chicago, Ill.,	" -	-	62	50	55	1	2	170	
Cambridge, Mass., Protestant Episcopal,	-	-	13	16	11	1	8	49	43
Alexandria, Va.,	" -	-	19	10	14		19	62	58
Gambier, O.,	" -	-	8	5			11	24	8
Allegheny, Penn., Reformed Presbyterian,	-	-	8	6	3	3		20	24
Cambridge, Mass., Swedenborgian, -	-	-						12	6
<i>Moravian</i> , Allegheny, Penn., United Brethren,	-	-	15	7	9			31	26
Xenia, O., United Presbyterian, -	-	-	32	9	14			55	
<i>Harvard</i> , Cambridge, Mass., non-sectarian,	-	-	5	6	5	16	3	35	
<i>Howard</i> , Washington, D. C.,	" -	-	11	9	10			30	40

COLLEGES.

			Freshman.	Sophomore.	Junior.	Senior.	Advanced.	Special.	Total.	Total last year.
<i>Bowdoin</i> , Brunswick, Me., -	-	-	52	39	42	53		5	191	86
<i>Colby</i> , Waterville, Me., -	-	-	73	45	36	31			185	153
<i>Univ. of Vermont</i> , Burlington, Vt., -	-	-	60	51	20	30			161	32
<i>Amherst</i> , Amherst, Mass., -	-	-	75	101	89	84			349	343
<i>Smith</i> , Northampton, Mass., -	-	-	155	125	85	76	1	42	484	511
School of Music and Art,	-	-							56	
<i>Wellesley</i> , Wellesley, Mass., -	-	-	214	147	119	108	17	96	701	660
<i>Williams</i> , Williamstown, Mass., -	-	-	80	81	88	59			308	306
<i>Wesleyan</i> , Middletown, Conn., -	-	-	77	50	64	40	10	4	245	230
<i>Brown</i> , Providence, R. I., -	-	-	110	76	60	64			310	
<i>Colgate</i> , Hamilton, N. Y., -	-	-	48	38	26	26			138	136
<i>Syracuse</i> , Syracuse, N. Y., -	-	-	198							
<i>Vassar</i> , Poughkeepsie, N. Y., -	-	-	80	62	53	35	1	91	322	323
<i>Princeton</i> , Princeton, N. J., -	-	-	246	154	134	129	205		868	*566
<i>Bryn Mawr</i> , Bryn Mawr, Pa., -	-	-	48	33	22	13	12	2	130	121
<i>Lafayette</i> , Easton, Pa., -	-	-	94	74	55	57	40		320	311
<i>Howard</i> , Washington, D. C., -	-	-	8	7	4	3			22	22
<i>Adelbert</i> , Cleveland, O., -	-	-	29	18	12	13		6	78	73
<i>Oberlin</i> , Oberlin, O., -	-	-	160	95	57	56			368	
<i>Olivet</i> , Olivet, Mich., -	-	-	40	38	22	18			118	
<i>Lake Forest</i> , Lake Forest, Ill., -	-	-	12	23	8	10		33	86	89
<i>Augustana</i> , Rock Island, Ill., -	-	-	29	24	11	13			77	81
<i>Knox</i> , Galesburg, Ill., -	-	-	63	52	20	45	5		185	169

*The total for last year does not include advanced students and specials.

Book Notes.

Das Deuteronomium. Eine Schutzschrift wider modern-kritisches Unwesen. Von Dr. Adolf Zahn. Gütersloh: Bertelsmann, 1890. pp. 122.

The book is dedicated "dem ausgezeichneten Apologeten Amerikas, William Henry Green, in Princeton," and takes, in general, his attitude toward the rationalistic criticism of the Old Testament. In the list of authorities, American and English, as well as German books of a conservative cast, are given a conspicuous place. The table of contents is as follows: (1) The Genuineness of Deuteronomy; (2) The Unity of Deuteronomy; (3) Deuteronomy and the Tetrateuch; (4) Deuteronomy and the Bible. An appendix contains: (1) some extracts from the lectures of the late Prof. Wichelhaus of Halle, on Genesis, and (2) a long quotation from an article by Prof. Green in *Hebraica*.

The general treatment of the subject in the last three sections of the book the titles of the sections themselves readily suggest. It may be useful to indicate somewhat in detail the course of thought in the first section. Deuteronomy purports to be a transcription of addresses delivered by Moses on the East of the Jordan, in the wilderness. The fact that the addresses were by Moses is circumstantially referred to many times, and, finally, takes the form of the statement that Moses wrote "the words of this law in a book." The following books of the Old Testament, which have cited it more than any other, the Jewish Church, Christ and His Apostles, and the Christian Church down to the time of the Reformation, have accepted this witness of Deuteronomy to itself as true. Now, could there have been a prophet of Israel (still and always unknown) who fictitiously put himself in the place of Moses here, as is supposed, and, filled with the Holy Ghost, as generally acknowledged, have publicly arisen and called heaven and earth to witness to the truth of his statements? It is impossible. What unspeakable pains has this fancied prophet taken in order to stamp himself the real Moses! Not only in representing the geographical situation, the entire circumstances of the people, the victories won, the battles in prospect, the nations then existing, fresh memories of Egypt, repeatedly the comfort to be derived from conflicts on the East of the Jordan — not only has this falsifying prophet succeeded in reproducing with

photographic reality and perfect coloring in every line the exact circumstances of the Mosaic time, he has made no mistakes, but everywhere remains true to himself. How could a man in the time of Josiah (B. C. 621) have found documentary sources for such a work as Deuteronomy? The rationalistic critics have cut the ground from under their own feet in generally denying that Moses left any considerable amount of written documents. It is not true, as alleged, that it was *customary* for Biblical writers to assume the character and write in the names of the great men of the past. The titles of the Psalms do not prove it; nor the second part of Isaiah, nor even Koheleth. There is an unanswerable argument to the contrary in the Torah of Ezekiel, for which he seeks no other authorization than his own as a prophet of Jehovah. It is no objection to Moses' authorship of Deuteronomy that he speaks of himself in the third person. So did Isaiah and Jeremiah; and so does Cæsar in his *Commentaries*. The oft repeated "this law" looks forward and backward, and refers to the whole book of Deuteronomy. As he rehearsed it, Moses had its completed form in mind. We find the same peculiarity in Jer. li. 60, and in Matt. xxvi. 13.

Our author proceeds to cite and answer in detail the more common objections argued against the genuineness of Deuteronomy. He then considers the various theories that have arisen respecting its date, and finds that it could not have originated in any other period than that which it claims for itself.

It is quite unlikely that this book will have much influence among those who are now regarded as the leading Biblical scholars of Germany. It rejects, with the emphasis of disgust, their uniform presuppositions and methods of investigation, and is conceived in a spirit of reverence for God's Word to which they have become, long since, unused. To us, while not indorsing always the spirit of the book or accepting its every argument, it is a most welcome pledge of a reaction that is sure to come when the "Christian" learning of the Old World shall restore to the place now usurped by a "science," falsely so-called, the dethroned Christ. (1 Cor. ii.) (E. C. B.)

Current Discussions in Theology. By the Professors of Chicago Theological Seminary. Vol. vii. Boston and Chicago: Congregational S. S. and Publishing Society, 1890. pp. xii, 410.

The aim of this Annual Theological Review, as set forth in the preface, is "to answer the question, which every earnest student of theology, both theoretical and practical, may well be supposed to ask at the end of each year, viz.: What has been done in the different fields of sacred learning during the past twelve months, and what are

the latest results of such studies?" In our estimate it is an aim which the publication before us has largely attained. Under the four divisions of Exegetical, Historical, Systematic, and Practical Theology, the literature of the year 1889 is presented, the salient features of each work are pointed out, and when the treatises under review seem likely to provoke discussion or present essential modifications of accepted views, they are briefly and discriminatingly criticized. The result is that in the review before us we have not only a bird's-eye view of the field of theologic study as it has shaped itself during the year, but an indication of the attitude of the professors who contribute to its pages toward current problems of historic criticism and doctrinal discussion. But though the beliefs of the reviewers are nowhere concealed, the "Discussions" are predominantly objective in tone; they are essentially a record. Herein consists the chief value of this review. To the student in any department of theologic learning, whether he be a young pastor anxious to keep in touch with the world of thought which has been opened to him in the seminary, or a man of special study along some line of research, this review is calculated to be of great service, spreading before him in a compact form the record of the progress of theologic scholarship in our own land and in Europe, and pointing out to him the books which are worthy of purchase as likely to be of permanent value. Without discriminating against any of the departments of the review, we have taken special pleasure in the work of Prof. Scott in his survey of the present state of studies in Church History, and in Prof. Gilbert's account of the condition of New Testament research. In these articles the merits which we have pointed out as characteristic of the entire review are conspicuously illustrated. The faculty of Chicago Theological Seminary are to be congratulated that their publication has attained a seventh volume of such excellence.

(w. w.)

The Hymn Lover. An Account of the Rise and Growth of English Hymnody. By W. Garrett Horder. London: J. Curwen & Sons, 1890. pp. xvi, 526.

Books on hymnology naturally fall into three somewhat distinct classes: (1) Sources of all kinds, including all collections of religious poems, whether intended for actual use in public worship or not, and such biographies of hymnists as throw light upon their literary work, together with articles in general cyclopædias and literary histories that touch upon hymns or hymn-writers in their relations to general literature; (2) Books of reference, including special dic-

tionaries and histories of the subject, arranged upon various plans, whose object is primarily to present facts in such form that they may readily be found when wanted; and (3) General treatises and essays of various kinds, which aim rather at a literary or suggestive effect, stimulating inquiry and enthusiasm more than satisfying scientific curiosity. The handsome book of Mr. Horder may be perhaps most easily assigned to the third group, though naturally it belongs in part to both of the others also. It is, first of all, a thoroughly readable and singularly inspiring account of the entire field of hymnody as known or traversed by English-speaking Christians. It is at the same time a contribution to our library of sources, and of scientific compendia, because it furnishes many comparatively unfamiliar hymns in full, with many new facts about hymnists, and, taken as a whole, is quite a satisfactory history of the subject in its several periods and phases regarded in systematic order. The simultaneous treatment of any subject in these different ways is peculiarly difficult, and the temptation in connection with such a subject as hymnology to yield to personal bias and whim or to run off into disproportionate discussions of single points is specially strong. To avoid confusion of general effect, lack of balance, and undue intrusion of merely personal feeling requires both great knowledge and great literary self-control. Our author has in this case accomplished a trying task with conspicuous success. The result may safely be called the best book we have for the general reader upon a subject about which intelligent Christians are apt to be shamefully ignorant.

The scope of the work may be seen from a glance at the topics of the several chapters. The first five of these treat in turn of the basis of all modern hymnody, as given in the hymns of other than Christian religions, of the Old Testament, of the New Testament, of the Early Church, and of the Middle Ages. The successive periods into which the early development of English hymnody naturally divides are then carefully considered in nine chapters, with such captions as "The Metrical Psalms," "Increase of the Hymnic Faculty," "The Lyric Fire," "The Age of Echoes," "Didactic Hymnists," etc. The next 125 pages are devoted to a somewhat rapid account of "Living Hymnists," which is invaluable for the information given, albeit the method is necessarily more scrappy than in other parts of the book. The author's breadth of view is then shown in three discriminating chapters on German, French, American, and other non-British hymns, of which that on the hymns of our country deserves special mention for its fullness and genial spirit. Two special classes, Children's and Missionary Hymns, are next selected for separate

presentation, the former being treated in a notably delightful way. The vexed question of "Hymn Alterations" is then discussed with fairness and wisdom, as might be expected from a writer who is himself an experienced and successful hymn-book editor. The book closes with a fresh and hopeful chapter on "The New Era in Hymnody." The usefulness of the volume is trebled by the addition of a compact bibliography and full indexes.

It would be a source of the most fruitful interest both in the poetic embodiment of Christian thought and sentiment and of the use of such poetic expression in public worship, if not only our ministers but our people generally could be brought to read and study this admirable book. It would suggest abundant topics for such addresses or lectures as often form parts of "Praise Services"; and the query may be raised whether it might not profitably be taken as a text-book for such classes for mutual improvement as are frequently found in our most active parishes. It is certain that no more generally useful guide for these or similar lines of study is now to be found, and the price and style of the book bring it within the means and comprehension of all.

(W. S. P.)

Correspondence.

We regret that the letters from Hartford graduates at work in Utah, which were anticipated and announced for the first issue of the RECORD, failed to reach us, with a single exception. This was due partly to the absence of some from their stations, and partly to other causes which it is needless to name. The letter which we publish is worthy of a thoughtful perusal by all who seek to comprehend the gigantic curse of Mormonism. In December we expect to have letters from some of our graduates in Turkey.

While a student in Hartford Seminary some years ago, my attention was called to the need of the great West, and more especially to Utah. I began at once to study the subject of Mormonism, and after a few months of research, I came to the conclusion that I had learned pretty much all there was to be known about it, and felt that if I were on the field I could do much towards preventing its spread. But three years' experience in a hotbed of Mormonism has opened my eyes, and I am ready to-day to exclaim, "the quarter has never been told."

The Mormon claim of being a "peculiar" people is certainly a just one, though we fain would attach to the word the meaning that Peter and Paul gave to it. They are "peculiar" in their belief in all that pertains to God and the world.

It has been said that the union of church and state is one of the very worst features of this system. But my experience has led me to believe that there is no such thing among the followers of Joseph and Brigham as a union of church and state. It's all *church* and no state. The Mormon system (it is sacrilegious to apply the name of "church" to the organization) never has recognized, and never will recognize, the state, only so far as it is compelled to do so for the sake of advantage or because of the force of the laws.

The "Bishop's Court" is an established regime of justice (?) in every community of Saints, where men and women in the system offending each other may find redress. The affairs of every member of the organization, temporal and spiritual, are in the hands of the chiefs of the hierarchy, who exercise a relentless authority upon the mind and soul of their devotees. One Sunday morning, in a crowded tabernacle, I listened for two hours to a fellow who thought he was preaching a funeral sermon. He was a polygamist, and his three daughters he had married to one man, who left them to seek a No. 4. During his remarks he took occasion to tell the stricken husband, seated beside his dead wife, that he had been living with the deceased in adultery for a year, because he had not been married by the church, but rather by a justice of the peace. "There are laws in this country," said the speaker, "which you and I have no right to obey, and which we mustn't obey, and the marriage law is one of them."

The older Mormons meet once a Sunday to hear the brethren speak by inspiration, but for the young folks Sunday is a day for sport and recreation, for dancing and carriage riding. There never was a genuine saloon in Utah until the Gentiles came in, but Brigham Young and the Salt Lake City Council owned in their respective names nearly all the whisky and beer in the country, while every grocery store, under the sign of "The All-seeing Eye," and "Holiness unto the Lord," dispensed the wretched stuff to men, women, and children. As to the morals of the community, anyone can guess what they are among a people who are taught from infancy to believe that God and Christ are polygamists, and Adam the only God.

The Christian denominational schools have been the leavening force which has made Utah what she is to day, so far as that is of any worth. Congress has wielded its power, and brave men have seen the laws extended, but it is the Christian church and the Christian school to which the redemption of Utah belongs. The Christian minister, who does his work faithfully, will meet the intensest hatred of the Mormon, who will denounce him from the stand and through the press, heaping upon him the vilest abuse. And, although the mission work is costly, and the fruits of our labors few, we believe in holding on, knowing that God will crown our efforts in the end.

In taking up the work of the Christian ministry, we think Utah ought to be considered by every man. We sorely need more men on this great field, with its hundreds of towns and villages where the preacher's voice is never heard. Come over to Utah and help us!

Alumni Notes.

NECROLOGY FOR 1889-1890.

Read at the Annual Meeting of the Alumni in May.

GEORGE COOK was born at Swansea, N. H., Aug. 31, 1817. He graduated from Amherst College in 1841; spent two years at the Theological Institute of Connecticut, and graduated at Andover Seminary in 1844. He also studied medicine, but neither preached nor practiced medicine. He was Professor of Mathematics at Dallas Institute, Alabama, from 1845 until 1849. From 1850 to 1866 he was in the oak lumber business. He traveled extensively abroad in 1866-67, and in 1874-75. Considerable of his life was spent at Keene, N. H. He died in Brooklyn, N. Y., March 29, 1889, aged 72. He was never married.

MELVILLE MERRICK TRACY was born at Triangle, N.Y., March 10, 1836. He graduated at Amherst College in 1860, and entered Bangor Theological Seminary, where he remained one year. After teaching for about fourteen years in Barre, Framingham, Springfield, and New Marlboro', Mass., he entered the Theological Institute of Connecticut, graduating in 1877. He was ordained at Three Rivers, Mass., July 25, 1877, and remained there as acting pastor one year. He was a home missionary in Minnesota in 1878 and 1879. He was installed pastor at Duluth, Minn., Oct. 28, 1879, and was dismissed Jan. 11, 1881. He was married (1) to Miss Abbie D. Weston, of New Braintree, Mass.; (2) to Miss Ruth A. Kent, of Leicester, Mass.; (3) to Miss Julia E. Brown, of Minneapolis, Minn. After leaving Duluth, he went to Kansas, and labored for four years at Sedgwick and Anthony. He spent a few months in Silverton, Col., and later was for a time on a farm in Kansas. In June, 1889, he removed to Longmont, and became pastor of the church of the United Brethren at that place, and although he had been there only three months at the time of his death, he had greatly endeared himself to his people. The date of his death was Sunday, Sept. 22, and the immediate cause was heart disease, accelerated by sudden excitement. The local papers spoke of him as a sermon writer of more than average ability, and as much beloved by those who knew him. He left three children, two daughters and one son, the last a recent graduate of Washburn College.

DANIEL WILLIAM HAVENS was born at Norwich, Conn., January 24, 1815. In his early life he was in the mercantile business in New York City, where he laid the foundation for his ready knowledge of men, and his systematic business methods. Soon after his conversion he united with the Murray Street Presbyterian Church, and decided to study for the ministry. He graduated with honor at Yale in 1843, and finished his theological course at East Windsor Hill in 1846. He commenced preaching in East Haven, Conn., in January, 1847, and was ordained pastor of the church June 16, 1847. Here he labored with earnestness and fidelity for thirty years, preaching the plain and fundamental truths of the gospel of Christ, and making the church a powerful influence for good in the community. The membership of the church was greatly increased, eighty-five having joined it as the fruit of a single season of religious awakening. At the conclusion of his pastorate at East Haven he removed to Kansas, and became pastor of the Presbyterian Church in Holton. He held this position with popularity and success for ten years, and then resigned and came back to Connecticut, and resided with his son in Meriden. He was married in 1847 to Miss Elizabeth Hemingway of Brooklyn, N. Y., who died four years ago and was buried in East Haven. They left three children, Mrs. T. A. Fairchild of Holton, Kansas, Miss Bertha M. Havens, and Wm. H. Havens of Meriden. He was on a visit among friends in East Haven when he died. For more than a year he had been in waning health, and for the last three months he failed rapidly. His body was laid to rest in the old burying-ground of East Haven, with those of all the pastors who had preceded him in the ministry of that ancient church.

ELIJAH ROBBINS died at Adams, Natal, South Africa, June 30, 1889, aged 61 years. He was born at Thompson, Conn., March 12, 1828. He attended school at East Hartford and at the Institute in Suffield, and graduated from Yale College in 1856, and from the Theological Institute of Connecticut in 1859. He was ordained a missionary to the Zulus under the A. B. C. F. M. at East Hartford August 3, 1859. Two weeks later he was married to Miss Adeline Bissell of Rockville, Conn., and they sailed for South Africa the same year. Mr. Robbins began life as a farmer's boy, but early determined to fit himself for a wider field of influence. His parents were Baptists, and he entered the Institute at Suffield as such. His chum and class-mate was Theron Brown, at present a well-known poet and Baptist minister, but then a strict Congregationalist. The discussions in that upper room on baptism were many and interesting, and very convincing. In fact each disputant succeeded in convincing the other, so that Brown became a thorough and devoted

believer that baptism should be administered only to adults, and that by immersion; while Robbins came forth an earnest believer in the baptism of infants on the faith of their parents. Mr. Robbins was gifted with a scholarly mind, and stood far above the average of his class at Yale. In 1861 he laid the foundations of the present Umzumbe station, in what was then a very inaccessible and morally dark valley. Here he and his devoted wife labored for more than ten years. A day-school was kept up, and after nine years a church was established, its organization being complete from the first with native pastor, deacons, and Sunday-school. A brick chapel and school-house were built without the expense of a penny to the Board. Faithful and successful work was done, and the wilderness was beginning to blossom as the rose. In 1872 Mr. and Mrs. Robbins came to America on account of the latter's failing health, but went back to their work in 1874. On their return to South Africa the mission delegated to him the work of preparing men for the native ministry at the Adams mission station. Here he labored some fourteen years, not only as teacher of biblical interpretation, but as pastor of the church. For two years he was a weary but patient sufferer, and longed for health that he might take up the work which was so dear to him. One of his last words to one of his fellow workers was "O what a joy it would be to get well, and have ten years more of labor in this good work!" But it was not so to be. In October, 1888, his beloved companion and helpmeet fell asleep, and eight months later he was laid to rest by her side. God's workmen pass away, but what they do remains. "They rest from their labors, but their works do follow them."

The officers of the general Alumni Association, chosen at the annual meeting in May, are as follows: President, F. B. Makepeace, '73, Springfield, Mass.; Vice-President, H. C. Alvord, '79, South Weymouth, Mass.; Secretary and Treasurer, C. H. Barber, '80, Manchester, Conn.; Prudential Committee, G. W. Andrews, '82, Dalton, Mass., W. S. Kelsey, '83, Boston, Mass., G. R. Hewitt, '86, West Springfield, Mass.

Francis Williams, '41, preached to his people in Chaplin, Conn., last January, a sermon in commemoration of the thirty-second anniversary of his settlement as pastor. This pastorate is Mr. Williams' third, he having been ten years in Eastford and six in Bloomfield. The removals have always been made without the loss of a day. There are now only four pastors in Connecticut who have been in their present positions longer than Mr. Williams has been in Chaplin. The membership of the church has increased since the beginning of his pastorate, although the population of the town has fallen off. In 1858 one person in six of the population of the town was a member of the church, now the ratio is one in four.

Josiah Tyler, '48, who since his graduation has been serving as a missionary of the American Board in South Africa, has returned to this country, and is residing with his son in St. Johnsbury, Vt. He is engaged in preparing a book to be published soon, called "Forty Years among the Zulus."

J. H. Strong, '57, has removed from Clayton to Sunol Glen, Cal., having been at work in the latter place since January.

Among the newly chosen corporate members of the American Board are Professor E. C. Bissell, '59, as well as three members of the Pastoral Union, — Dr. S. L. Blake, H. W. Lathe, and E. H. Baker (trustee).

Lyman Bartlett, '61, missionary of the A. B. C. F. M. in Smyrna, has just set out for his post after a visit to this country. He was present at the September meeting of the Western Massachusetts Alumni Association.

George Curtiss, '63, formerly of the Wethersfield Avenue Church, Hartford, is now at work in Mayville, N. Dak., having been installed Sept. 9.

A. L. P. Loomis, '63, who has been laboring for four years with the church in Grand Rapids, Wisconsin, has received a call to Plainview, Minn.

A. C. Alvord, '65, has removed from Alford to Monterey, Mass.

"Present Phases of the Divorce Problem" was the title of a valuable paper read by S. W. Dike, '66, of Auburndale, Mass., at the meeting of the General Association of Connecticut, held at New Haven June 17. At the same meeting Professor Taylor spoke on "The City Pastor in Evangelistic Service."

E. S. Gould, '72, has begun work in Athol, Mass.

The church in Mount Sinai, Long Island, N. Y., of which E. A. Hazeltine, '79, is pastor, celebrated its centennial Dec. 31, 1889. The celebration took the form of an undenominational fellowship meeting in the afternoon, followed by the centennial service proper in the evening. At the fellowship meeting, devotional services were first in order, followed by an address of welcome from the pastor of the church. Response was made to this by the pastor of the Presbyterian Church at Setauket, whose first pastor was a grandson of Elder Brewster of the Plymouth Colony, and which is suspected by Congregationalists of having been originally a Congregational church, though, as the records of the church were destroyed in the Revolution, the suspicion cannot be confirmed. Other responses were made by neighboring Baptist, Methodist, and Congregational pastors. Following these responses came a discussion on the Christian — his Relation to Christ and the Brethren, his Relation to the World, his Great Need. At the centennial service, after devotion, a sketch of the history of the church was read by the clerk. The church was organized Dec. 23, 1789, with eight members. The council of recognition included churches as far distant as Lyme, Conn. The first pastor, Rev. Noah Hallock, under whom the organization was effected, labored for twenty-nine years, nearly all the time without salary, though in the last few years he received an amount equal to the wages of a farm laborer. In those days the parish covered a territory twelve miles by seven, which now constitutes several townships. The church came to its position of strength under its second pastor, Rev. Mr. Gillett, under whose ministry of thirteen years revivals were frequent and powerful. The church has colonized once, but the new enterprise proved unsuccessful. During the four years' pastorate of Mr. Hazeltine, 33 persons have united with the church on confession of faith, the benevolent contributions have quadrupled, and the house of worship has been repaired.

The First Regiment, Connecticut National Guard, has the services of H. H. Kelsey, '79, as chaplain.

F. M. Chapin, '80, of the North China Mission, is in this country.

G. A. Wilder, '80, with his wife, missionaries of the American Board in Natal, South Africa, arrived in Boston on Aug. 22.

January 1, 1890, began the issue of "Our Country Church," a weekly paper in the interest of the churches in country towns. A. C. Hodges, '81, of Buckland, Mass., who has made a special study of the problems of country churches, especially in New England, is the editor and publisher.

W. W. Sleeper, '81, was installed at Stoneham, Mass., May 15, Prof. Taylor giving the charge to the pastor.

Pleasant Hunter, Jr., '83, has been dismissed from Newtonville, Mass., and has become pastor of the First Presbyterian Church, Newark, N. J.

W. S. Kelsey, '83, who has been assistant to Wm. V. W. Davis in the Union Church of Worcester, Mass.; for a year, was called on Oct. 3 to become assistant pastor of Berkeley Temple, Boston. He has accepted, and begins work in November.

G. H. Lee, '84, of Pendleton, Oregon, has accepted a call to the Taylor Church of Seattle, Wash., and has just begun work.

Among the church buildings which are being extended and refitted, is that at Goffstown, N. H. J. E. Odlin, '84, who is pastor, recently resigned, but finally, at the urgent request of the church, decided to remain.

W. E. Strong, '85, of Beverly, Mass., rejoices in the prospect of a new chapel and renovated church building as he opens work this fall.

The church in Rockland, Me., has cleared off a debt of \$2,600, which has been felt as a burden for some time. The pastor, D. P. Hatch, '86, now gains fresh courage for his work.

F. T. Rouse, '86, has succeeded in bringing the church in West Superior, Wis., to self-support. His vacation this summer has been spent in Europe.

W. F. Livingston, '87, has begun work at North Abington, Mass.

O. W. Means, '87, of Enfield, Conn., has greatly interested his evening congregations by a series of lectures on the faith and polity of Congregationalists.

Samuel Rose, who was a year with the class of '87, and has recently been at work among the "Mountain Whites" of Tennessee, is now supplying the church at Platteville, Col.

G. B. Waldron, '87, who was dismissed from his former pastorate at Benson, Vt., Feb. 15, has received and accepted a call to Three Oaks, Mich.

C. F. Weeden, '87, was married to Miss Mary Emma Bassett, of Minneapolis, Minn., July 7. The ceremony was performed by Dr. C. F. Thwing, assisted by A. B. Bassett, of Williamstown, Mass., brother of the bride, and classmate of the groom. Mr. and Mrs. Weeden have returned to Colchester, Conn, where he has been at work since 1888.

G. E. White, '87, who for three years has been laboring at Waverley, Iowa, has received an appointment from the American Board to Turkey, and is already at

work in his new field. His work in Waverley resulted in doubling the membership of the church.

The young Park Church, Springfield, Mass., installed its first pastor Jan. 15. H. M. Burr, '88, who had been for a year in Lowell as assistant to Dr. Smith Baker, was the man thus put in office.

T. M. Hodgdon, '88, after urgent and repeated calls, has gone to Somersville, Conn., for a year.

Arthur Titcomb, '88, of Gilbertville, Mass., and Miss Anna Sophy Hubbard of Middletown, Conn., were married at the bride's home, May 15.

E. F. Wheeler, '89, after a year of post-graduate study, has accepted a call to the young church at North Wilbraham, Mass. He was ordained and recognized as pastor of that church May 14, the sermon being delivered by Prof. Taylor.

W. W. Willard, '89, is now pastor of Bethany Church, St. Paul, Minn.

The church in Windham, Conn., which W. S. Kelsey, '83, left about a year ago, saw his successor, F. M. Wiswall, '89, ordained pastor April 30. Mr. Wiswall has been at work in Windham since October, 1889, and was already thoroughly established in the affections of his people, among whom he has been doing very effective work.

C. M. Geer, '90, was ordained pastor of the church in East Windsor, Conn., June 25. The church is one of the old New England country churches, but, unlike most of this class, is rich in young people, who maintain a flourishing Y. P. S. C. E., and are of great assistance in all the work of the church. Mr. Geer was married Sept. 9, to Miss Mary Gillette of Colchester, Conn., C. F. Weeden, '87, performing the ceremony.

E. N. Hardy, '90, after successful service with the church in Wapping, Conn., during the past year, goes to South Boston as associate pastor of the Phillips Church, of which W. H. G. Temple is pastor. Mr. Hardy is succeeded at Wapping by F. M. Hollister of the Senior Class.

The church in Farmington, Conn., having pledged \$700 annually in addition to its former contribution to foreign missions, assumes the support of a missionary. G. P. Knapp, '90, is the man chosen for this purpose, and he was ordained at Farmington May 28, Profs. Taylor and Walker participating in the services. Mr. Knapp was married July 2 to Miss Anne J. Hunt, of Barre, Mass., and in August they sailed for Turkey, where Mr. Knapp succeeds his father at Bitlis.

C. H. Longfellow, '90, who was stricken down with severe illness while at work among the "Mountain Whites" of the South, after recovering his strength at his home in Maine, is now at work in Springfield in that state, where he is soon to be settled as pastor.

G. M. Morrison, '90, has received and accepted a call to Ada, Minn.

M. W. Morse, '90, the holder of the Welles Fellowship, was married July 15 to Miss Laura M. Blasdale of Orange, California. They are now in Leipzig, where Mr. Morse is pursuing studies in Comparative Religion.

J. H. Reid, formerly of '90, was ordained Aug. 10, at Colorado Springs, Col., as General Home Missionary for the Rocky Mountain Department. His headquarters will be at Telluride.

T. C. Richards, '97, was married June 10 to Miss Charlotte Olive Noyes, at Pownal, Maine. They make their home at Dudley, Mass., where Mr. Richards was ordained in July. His work begins under the disadvantage of having no church building, the old church having been burned early in June. A new one is already begun, however, and it is hoped that no serious detriment to the work of the church will be suffered.

A. L. Struthers, '90, was married May 29 to Miss Carrie E. Hardy, sister of his classmate E. N. Hardy, at Nelson, N. H. Mr. and Mrs. Struthers proceeded at once to Minneapolis, where Mr. Struthers takes charge of the mission work of the Plymouth Church. It is expected that a church will soon be organized, of which Mr. Struthers will be pastor.

The Franklin Street Church, Somerville, Mass., devoted the week beginning June 22 in large part to the ordination of one of its members to foreign missionary work. E. G. Tewksbury, '90, the young man in question, preached in the church Sunday morning, and assisted in the evening service. In the Young People's meeting on Tuesday evening Mr. and Mrs. Tewksbury took a large part of the time, speaking of the foreign missionary work and its claims on the interest and consecration of the young. Wednesday afternoon the council which had been called for the purpose met and examined Mr. Tewksbury, who satisfied them of his fitness for the work in which he wishes to engage. In the evening the service of ordination took place, the sermon being delivered by Secretary Judson Smith of the American Board, and the ordaining prayer by Dr. Davis Foster of Winchendon, who baptized Mr. Tewksbury in infancy. Other addresses were made by another former pastor, Dr. Hubbell of Buffalo, N. Y., the present pastor, J. H. Ross, and H. P. Beach of Ting Cho, China. Thursday evening a reception was given by the church to Mr. and Mrs. Tewksbury, who were presented with a number of useful gifts, resting upon the United States flag, to be to them in the foreign land to which they go a remembrancer of home. Mr. and Mrs. Tewksbury sailed September 4 from San Francisco to join the North China Mission, in connection with which they plan to do educational work.

H. H. Kelsey, '79, of Hartford, preached the sermon at the recognition of the People's Church, Buffalo, N. Y., and the ordination of H. D. Sheldon to its pastorate, July 8. Mr. Sheldon, who, although for the last two years in Yale Divinity School, considers himself still a disciple of Prof. Taylor, is already meeting with success. He has introduced a modified form of debating club into his church which promises much good, socially and spiritually, to its members. It is named the Economic Congress, and is composed chiefly of working men. Each member is assigned to a State, with the characteristics of which, its interests and its special problems, he is expected to familiarize himself. Bills are drafted which touch on important questions of the day, and debated under parliamentary rules. The membership is constantly increasing, and the interest is great. The work of this new church seems to be of great promise in its special field.

W. S. Alexander, of the Pastoral Union, was dismissed from his pastorate in North Cambridge, Mass., July 7.

Seminary Annals.

NEWTON CASE.

Among the foremost friends and promoters not only of Hartford Seminary, but of theological education in our land, the name of Newton Case takes its own place. Associated in death as in life with the name of William Thompson, who fathered the Seminary through its first half century, and that of James Hosmer, who by the building and endowment which bear his name, made place for the institution among men, the name of Mr. Case is to be identified with the perpetuity of its existence and the immeasurable extension of its power and work. For thirty-five years and down to his eighty-fourth year, he has been revered and beloved by his associates on the Board of Trustees, by every member of the Faculty, and by all the alumni, students, and friends of the Seminary who knew him. His snowy head and ruddy face, his bright, mild eye, his placid features, firm form, gentle manner, quiet ways, sagacious counsel, and commanding foresight, few words and many deeds, fixed devotion to evangelical Christianity and humble, glowing, beautiful piety, will long be sadly missed from our halls and council-board, our committee-rooms and anniversary occasions. His funeral was held, September 17, in the home he reared and loved. The services were as simple as his life. No words were uttered save those of Scripture, song, and prayer. None other were needed. The presence of his pastor, the Rev. Joseph H. Twichell, suggested the element of strength the Asylum Hill Church has had ever since its foundation in all that he was and did. The participation of the Rev. Lewellyn Pratt, D.D., expressed the gratitude to God felt by all who have ever been connected with the Seminary for Mr. Case's more than life-long services to it and the cause it represents. The large and representative attendance of business men attested the profound respect of the whole city for his Christian character and commercial career. Four years before, at a social gathering of his business associates, commemorating the fiftieth anniversary of his entrance upon his business life, he had modestly recalled the memories and experiences of his half century's honorable and successful toil. Those reminiscences leave neither doubt nor wonder in any one's mind in accounting for his success or reputation. Yet the contrast between the honored head of the great

Case, Lockwood & Brainard Co., and the bare handed country boy, working for his first year's board, is the measure of a great deal of character. The Newton Case Library building, with the thousands of volumes he gathered to await its completion, is the fitting memorial of one whose ambition to be a publisher of books and whose great success in realizing it were founded upon his publication of a *Bible Atlas* and *The Cottage Bible*, the extraordinarily large and long continued sale of which began the great fortune that he so conscientiously husbanded, and has so consummately bequeathed to the school of his Master's prophets as to an only son.

The following memorial minute was adopted by the Faculty:

It having pleased God to take to himself the soul of our beloved friend and benefactor, Newton Case, the Faculty of this Seminary desire to put on record their grateful appreciation of his long-continued and painstaking services to this institution as for thirty five years a member and officer of its Board of Trustees, his unflinching generosity in supplying its needs, and his foresight and liberality in anticipating and providing means for its further growth in usefulness; and they would also express their profound sense of personal loss in the death of one whose character and Christian faith have won their love and stimulated their zeal in every good work.

The Board of Trustees recorded upon their minutes this tribute:

In the death of our esteemed and honored associate, Newton Case, Esq., Hartford Theological Seminary loses one of its warmest and wisest friends. A man of sterling integrity, of singular modesty, of eminent business capacity, of sound forecast, as happy in the enjoyment of a Scriptural piety as he was discreet in counsel, we mourn his loss. His interest in the Seminary has been constant and long continued, and his gifts have been generous, timely, and often repeated. While all the Seminary buildings are a witness to his patient labors and wise superintendence, we rejoice in recognizing the library and the library buildings so essential to the life of the institution, as his monument; and not only as his monument, but also as his representative and agent, still continuing the service which his benevolence designed, while he rests from his labors.

Mr. Case's will was found to contain bequests to several relatives, to certain benevolent societies, and to the Seminary; the personal part of which has since been considerably augmented by relinquishments on the part of the Seminary trustees. The bequests to the Seminary include a large sum outright (mostly to be used in completing the new library building), a share in the income of the main body of the estate during the lifetime of his daughter, and ultimately the residue. It is not now possible to state the exact amount of this great gift to the institution, both because the official appraisal has not yet been made public, and because the scope and productiveness of some of the investments cannot yet be fully estimated; but the probability seems to be that it will approximate and perhaps exceed a half million dollars.

THE SCHOOL OF MUSIC.

The most important new enterprise upon which the Seminary has embarked this fall is manifestly the SCHOOL FOR CHURCH MUSICIANS. The novelty of the idea suggests the propriety of a somewhat fuller treatment here than a mere announcement.

In the present state of public opinion the management of church music is a great problem. The difficulties of the problem are two-fold, those of public opinion, and those of the subject itself. The first kind of difficulty cannot be successfully combatted until the second is more or less conquered. A false and unworthy estimate of the purpose and possibilities of music in religious work will continue to exist until a larger number of persons are provided not only with correct theories of the matter, but with sufficient specialized training to carry their theories into practice. There must be difficulty so long as ministers are content to be ignorant of the rudiments of music, and so long as churches are content to employ musicians who are ignorant of the rudiments of religion.

There is a decided demand at present for an advance in knowledge in the ministry regarding the musical department of church work. This demand Hartford Seminary has been trying to meet for the last ten years. It has sought to give its students not only a practical knowledge of rudimentary music but a distinct notion of the relation of music to worship. That these efforts have not been entirely unavailing, the experience and efficiency of many of its later graduates has abundantly shown.

There is also a growing demand for an advance in the character and special qualifications of the men and women who serve as leaders of music in churches. It would be easy to show by citation of testimony that this demand is becoming urgent. It is a symptom of that growing interest in the entire apparatus and method of Christian work which marks the age. Not only are more workers wanted everywhere, but better, more consecrated, more skillful workers. In the musical department true parochial assistants are wanted, who can sympathize with the aims and desires of the pastor and who will supplement his efforts at every possible point.

The special purpose of the SCHOOL FOR CHURCH MUSICIANS is

"to provide for both young men and young women an extensive and minute course of training as musical *performers*, both vocal and instrumental, as musical *theorists*, understanding all the usual branches of composition, analysis, and criticism, as musical *teachers and directors*, fitted for the guidance of all kinds of pupils and classes, including choirs, Sunday-schools, congregations, etc., and above all, as musical *parish-workers*, bringing to their work a warm Christian enthusiasm, coupled with a thorough knowledge of the most approved methods of official Christian activity."

In other words, the same impulse to furnish specialized training which has led to the establishment of the Springfield School for Christian Workers, and to the many normal classes for Y. M. C. A. and other workers, is operative here. The radical difference of this enterprise from others of its class is to be found in its intimate relation to an established theological seminary. This relation not only assures the general tone of the enterprise, but it also opens the way for certain combinations of classes and of opportunities for study that no separate institution could hope to provide.

Three principal questions arose at the outset. First, Could a sufficient number of Christian musicians of high rank be found to take part in the instruction of such a school? It would be out of place here to state at length how amply this question has been settled. Three musical instructors were already in some capacity connected with the Seminary. Three others were at once found in the city of Hartford. Five more who are now located in neighboring cities have been secured besides. It is to be noted that several of the faculty have a national and even an international reputation. The more important point is that all have demonstrated their hearty sympathy with the plan of the School as a religious agency. It is a signal evidence of the timeliness of the enterprise that these teachers, in common with a large number of leading ministers of our own and other denominations, should be willing to commit themselves to its active and enthusiastic support in advance. It is probable that the Board of Instruction of the School will be much increased as time goes on. It is hoped to have every branch of musical science and art adequately represented by specialists. But the young project is much to be congratulated that even now, in its very inception, it has been able to attract to itself so large and accomplished a body of the experienced educators. The list as it now stands is as follows :

CHESTER D. HARTRANFT, D.D., PRESIDENT.

E. N. ANDERSON, Instructor in Singing and Conducting.
(Director of "Gounod Club," Worcester, and Composer.)

EUGENE E. AYRES, Instructor in Piano, Musical Form, Aesthetics, and Criticism.
(Author of "Counterpoint and Canon," and Associate Editor of "The Etude.")

JOHN S. CAMP, Instructor in Organ, Piano, and Choir Management.
(Composer, Organist, and Choir Master.)

EDWARD D. HALE, A.M., Instructor in Piano, Musical Literature, and Organ-tuning.
(Supervisor of Examinations in the N. E. Conservatory of Music, Boston, and Pianist.)

MRS. VIRGINIA P. MARWICK, Instructor in Voice Culture and Church Singing.
(Oratorio Soloist and Teacher.)

FRANK E. MORSE, Instructor in Voice Building and Vocal Technique.
(Instructor in Voice-Culture in Wellesley College and the N. E. Conservatory of Music.)

HOMER A. NORRIS, Instructor in Organ, Counterpoint, and Instrumentation.
(Pupil of Guilman, Gigout, and Du Bois, Organist and Composer.)

ALBERT R. PARSONS, Instructor in Piano Technique, and Expression.
(Ex-President Music Teachers' National Association, Author of "Richard Wagner, the Theologian.")

WALDO S. PRATT, A.M., Instructor in Encyclopaedia, History, Systematics, and Practics.

(Professor of Ecclesiastical Music and Hymnology, Hartford Theological Seminary, and Musical Editor of The Century Dictionary.)

WILLIAM LISPENARD ROBB, PH.D., Instructor in Acoustics.
(Professor of Physics, Trinity College, Hartford.)

H. D. SLEEPER, Instructor in Semiotics and Sight Reading.
(Organist, and Editor of "Songs of Harvard.")

The second question has been, Can a scheme of instruction be laid out that shall bring the study of music into line with the methods now applied to the study of other subjects? It has long been realized by thoughtful musical students that music is not yet generally treated in a scientific manner as a branch of education. Some phase of music is ordinarily mistaken for the whole, or a fortuitous agglomeration of separate phases is supposed to constitute a well-rounded presentation of the whole. The modern ideal of compact and unified classification, of exact and discriminating definition, and of exhaustive and orderly pedagogical system, has not made itself extensively felt in the musical world. The intellectual side of music and the truly scientific adjustment of musical education are comparatively uncultivated. This is not the place to argue this point at length. We simply record the fact that this new School sets its face from the start toward a broad and vigorous treatment of music as one of the great subjects of human thought and effort. There is no expectation that in the space of a single year, surely not in an initial year, the imperfections of traditional methods can be supplied, or a final scientific method discovered and established; but a glance at the plan of study proposed in the advance circular of the School for students in its "regular" course shows that several first steps are here to be taken toward making the study of music worthy to take rank with that of any other great subject of scientific investigation.

The third question has been and is, What number and what grade of students will seek to avail themselves of the advantages of the School? It has been only fair to throw the extraordinary facilities of the School open from the outset to such musical students as desired to pursue special study of organ-playing, piano-playing, voice-culture, composition, etc., entirely without reference to engaging in the profession of church musicians. The response along these special lines

has been immediate. About 45 students are already enrolled on the lists of single instructors, and the number increases daily. But there has been a serious uncertainty whether the novel "regular" course would also find favor. This course, as now outlined, covers three years of thirty weeks each. It provides for the study not only of the organ, the voice, and composition in its various branches, but for a somewhat unusual drill in the analysis and philosophy of music, in its history, particularly as connected with Christianity, in the classification and definition of musical ideas and objects, and, above all, in the use of music as an agent in religious work, and in all the branches of practical effort that make up the routine life of the church musician of the future. Pupils in this course are expected to enter to some extent into the student life of the Seminary, probably taking a few selected studies with the regular classes there, using the library and reading-room freely, attending public lectures and other general exercises,—in a word, partaking of the same intellectual and spiritual atmosphere as the students of the Seminary. The number of regular students already registered is 4, which, considering the recent date at which the announcements of the School were put forth, and the decided novelty of the idea, is regarded as highly encouraging. Striking letters of inquiry are coming from all parts of the country, showing that the effort is commanding attention and that its purpose is intelligently welcomed. It remains to be seen, as the work of the School becomes better known, whether the churches will not send many musical young men and women here to be trained. The terms of instruction are about the same as in other well-equipped conservatories.

The general oversight of the School is assumed by the faculty of the Seminary. The practical administration is in the hands of Mr. E. E. Ayres, who is now studying in the Seminary. Mr. Ayres is not only a musician of established reputation, but has had experience as the manager of large music-schools. The school is fortunate in securing as its headquarters the large and very convenient mansion on the southwest corner of Asylum Avenue and Hopkins St. This house not only affords ample room for offices, for teaching, and for practice, but is itself situated in an ideal location with reference to the Seminary and the city generally. As some changes and repairs had to be made before the actual use of this building could begin, the work of the School opened on Thursday, Oct. 2, in the music-room of the Seminary.

It is expected that the School will become in time self-supporting. Arrangements have been made to prevent it from being now a financial burden to the Seminary.

The Anniversary exercises at the end of the fifty sixth year took place on May 5-8. The succession of events was much the same as in former years. The written examinations were held during the week preceding. Monday, Tuesday, and part of Wednesday were reserved for the oral examinations, which were well sustained. The Senior Class reception on Tuesday evening, under the patronage of Mrs. Graham Taylor, Miss Charlotte A. Jewell, Miss Mary L. Bartlett, brought together a large number of the friends of the students, and was a decided success. The Alumni Association met on Wednesday, and after transacting business, listened to a discussion on *The Relation of the Ministry to Theological Institutions*, in which Dr. L. Whiting, '42, Austin Gardner, '60, H. C. Alvord, '79, and C. S. Mills, '85, were the leading participants, followed by Oscar Bissell, '53, Dr. A. C. Thompson, '38, Dr. Arthur Little, of Dorchester, Mass., and Professor Taylor. The Alumni dinner in the gymnasium was enjoyed by about sixty graduates and invited guests. Among the speakers were A. H. Plumb, Arthur Little, A. C. Thompson, E. A. Reed, E. H. Knight, and F. S. Hatch. In the evening the Association was addressed by F. A. Warfield, '70, on *The Kind of Theological Seminary Needed by the Ministry of To-day*. Thursday morning was devoted to the meeting of the Trustees, and to the annual prayer-meeting in the chapel. In the afternoon the Pastoral Union met first to transact business and then to listen to an address from Rev. A. E. Winship of Boston on *The Relations of our Churches to our Theological Institutions*. In the evening the annual sermon was given by Dr. T. B. McLeod of Brooklyn from the text 1 Tim. 1:12; after which the President distributed certificates to the graduating class, and announced the award of prizes. The Choral Union held its second May Festival on Friday evening and Saturday afternoon and evening, presenting as principal works Parry's *Judith* (first time in America), Beethoven's *Fifth Symphony*, and Mendelssohn's *Hymn of Praise*.

The scholarship awards at the end of the last year included the Welles Fellowship to M. W. Morse, the Greek Prize to Richard Wright, the Hartman Prize (Evangelistics) to E. N. Hardy, the Tyler Prize (Systematics) to E. E. Nourse, the Thompson Prize (Hebrew) to H. B. Mason, and the Middle Year Prize Scholarship to J. A. Blaisdell,—all these for excellence in the regular work of the classes.

About the middle of June, Prof. E. C. Richardson, so long connected with the library, received a flattering call to become Librarian of Princeton College. The inducements offered him were strong, and the Seminary was obliged at length to accept his resignation. Dr. Richardson has won an enviable position as a bibliologist of the first rank, and as an authority on the literature of the earliest Christian centuries; and the loss to the Seminary in his removal is felt to be great. In our next number we hope to present some account of his recent conspicuous contributions to theological literature. The vacancy caused by his removal was filled on October 1st by the election to the librarianship of Rev. Alfred Tyler Perry of Ware, Mass., of the class of 1885, and Mr. Perry has signified his acceptance.

The reports of summer work handed in by the students are both interesting and instructive. The geographical distribution of the work was somewhat wide. In the New England States there were 15 students, of which number Maine had 2; Vermont, 1; New Hampshire, 1; Connecticut, 11. Seven men found opportunities to labor in the Middle States, 3 being in New York, 1 in Ohio, and 3 in Tennessee. Six were in the Western States, 1 being in Illinois, 1 in Wisconsin, 1 in Minnesota, 2 in Nebraska, and 1 in N. Dakota. Two found their field in the extreme West, in Washington. The above enumeration does not at

all include the whole number of students. Reports were asked from none but Seniors and Middlers, and in these two classes there are some who were not engaged in such work as to be included in the above list.

The work done was, on the whole, quite varied in kind. Some of the students acted as regular pastors by supplying vacant pulpits; others were engaged in genuine mission work,—especially those who went South and West; while others labored mainly among the young, either in a distinctively religious way, by Sabbath-school and Y. P. S. C. E. work, or by teaching in public schools during the summer term. One emphasized the necessity of holding on to the old fields,—the churches whose former members have either died or moved elsewhere; another saw the importance of advancing into new and unoccupied fields; while still another thought he could best work for the Master by trying to improve and cultivate the talent already in the church. One of the students—a foreigner—made the summer an occasion for studying the American Christian *home*. The Master alone knows the results of this work. The reports are very modest in statements on this point. One great fact revealed by these reports is the neglected condition of many small churches in country districts, especially in New England. Surely here is a field which demands men, and the need is great.

For convenience of reference the following table is appended:

H. G. BISSELL,	Elmwood, Conn. Preaching; no church organization.
J. A. BLAISDELL,	Stoughton and Stebbinsville, Wis. Pastor's assistant; missionary preaching.
I. A. BURNAP,	Parkville, Conn. Preaching; no church organization.
W. P. CLARKE,	Pierrepont Manor, N. Y. Work under N. Y. H. M. Soc.
W. M. CLEAVELAND,	Bolton, Conn. Settled pastor.
L. J. DAVIES,	St. James, Minn. Work under Presb. H. M. Board.
A. L. GOLDER,	Perry, Maine. Preaching.
C. HAZEN,	Whitman Co, Washington. Missionary work in new fields.
L. P. HITCHCOCK,	Bon Air, Tenn. Missionary work in mining regions.
F. M. HOLLISTER,	Hartford, Conn. In charge of open air meetings.
H. HOLMES,	Marlborough, Conn. Pastoral work.
J. HUNTER,	Lincoln, Neb. Preaching; organized a new church.
W. P. HUTCHINSON,	Washington. Missionary work.
H. K. JOB,	Cooperstown, N. Dak. Preaching; care of two churches.
E. R. LATHAM,	Conneaut, Ohio. Supply in case of pastor's illness.
S. T. LIVINGSTON,	North Waterford, Me. Preaching.
G. M. McCLELLAN,	Nashville, Tenn. S. S. and Y. P. S. C. E. work.
F. N. MERRIAM,	Oswego Falls, N. Y. Preaching; work among the young.
C. D. MILLIKEN,	Hartford, Conn. Teaching.
J. N. PERRIN,	Gilead, Conn. Preaching.
E. W. PHILLIPS,	Nelson, N. H. Preaching; an old church revived.
J. S. PORTER,	Weathersfield Center, Vt. Work among old churches.
H. D. SLEEPER,	Hartford, Conn. Musical work.
W. J. TATE,	Southwestern Nebraska. Labored in several places.
D. E. VAN GIESON,	East Creek, N. Y. Missionary work in an old church.
W. S. WALKER,	Athens, Tenn. Missionary work under A. M. A.
F. A. WARFIELD,	Buckingham, Conn. Pastoral work.
H. H. WENTWORTH,	Hartford, Conn. Teaching.
G. A. WILSON,	Hartford, Conn. City mission work.

During the summer notice was received of the establishment of two new scholarships of \$1,000 each, the one given by Mrs. E. L. Howe and Mrs. H. H.

Matson of South Weymouth, Mass., to be called the "Howe Memorial Scholarship," and the other given by Mr. J. N. Harris of New London, Conn., to be called the "Henry P. Haven Scholarship." A beginning has also been made upon a "Winchester (Mass.) Scholarship."

During the five months between May 1 and Oct. 1, several members of the Faculty were engaged in work more or less public in nature. The following engagements and undertakings may be specially noted. Pres. Hartranft spoke on May 21 and 22 before gatherings of ladies in Springfield and Holyoke, Mass., on the *Theological Training of Women*; and on June 13 at Mount Holyoke Seminary on the same subject. On June 22 he addressed the Y. M. C. A. of Dartmouth College on *The Duty of the Y. M. C. A. to the College*. During the summer his laborious duty as editor of the new translation of Sozomen's *Ecclesiastical History*, with introduction and notes, has been drawing to an end. The work is now in press. Prof. Bissell has been much occupied with literary work, the principal item of which is his new *Hebrew Grammar*, soon to be published with the imprint of the Seminary. Prof. Zenos, also, has been editing a translation of Socrates' *Ecclesiastical History*, with introduction and notes; and his work will soon be published with Pres. Hartranft's as one volume in the Second Series of the "Nicene and Post-Nicene Fathers." Prof. Taylor gave addresses before both the Massachusetts and the Connecticut State Associations in June, the themes being *The Church for the World—the Outstretched Hand*, and *The City Pastor in Evangelistic Service*, respectively. On Sept. 21 he preached before the Y. M. C. A. of Rutgers College. Prof. Pratt presented a paper on *Musical Terminology* before the Connecticut Music Teachers' Association on June 3; and to the meeting of the Music Teachers' National Association at Detroit on July 2-5 he sent two papers on *The Scientific Study of Music* and *The Philosophical Relation of Music to Public Worship*. Prof. Beardslee gave daily instruction in *Methods of Bible Study* at the Annual Conference of the General Secretaries of the Y. M. C. A. at Nashville, Tenn., on May 6-11. He engaged in the same kind of normal teaching at two Sunday-school Conventions, in July at Suffield, Conn., and in September at Manchester, Conn., and also at the College Conference, held at Lake Geneva, Wis., Aug. 23 to Sept. 3.

About the time of the opening of the year, the memorial tablet to the revered and beloved Dr. Thompson, which has been secured through the united effort of a large number of the alumni and others, was set in place in the main hall of the building. It is of bronze, most felicitously modeled in graceful simplicity. The inscription is "In grateful memory of WILLIAM THOMPSON, D.D., Professor of this Institution from its foundation for fifty five years. Born Feb. 17, 1806; died Feb. 27, 1889."

The Calendar for the First Semester, as far as arranged, is as follows:—

Sept. 18, Semester begins; Oct. 1, Missionary Meeting, reports on summer work; Oct. 2, School for Church Musicians opens; Oct. 3, Preaching Exercises begin; Oct. 6, Choral Union begins; Oct. 8, Address, W. J. R. Taylor, D.D., on *Sabbath Observance*; Oct. 13, Popular Courses begin; Oct. 15, Address, Henry Barnard, LL.D., on *The Relation of the Ministry to Educational Journalism*; Oct. 22, Faculty Conference, Address by President Hartranft; Oct. 29, Address, David A. Reed, on *Industrial Education*; Nov. 5, Missionary Meeting, with address by F. E. Clark, D.D., on *The Christian Endeavor Movement*; Nov. 6-12, Partial recess for the Convention of Christian Workers; Nov. 17, Gymnasium exercises begin; Nov. 19, Faculty Conference, led by Professor Bissell; Nov. 26-Dec. 1, Thanksgiving Recess; Dec. 3, Missionary Meeting, *The Work of the American*

Board; Dec. 8, 9, Alumni Lectures by E. H. Knight; Dec. 10, Faculty Lecture by Professor Walker; Dec. 15, 16, Alumni Lectures, by H. C. Alvord and C. S. Lane; Dec. 17, Faculty Conference, led by Professor Zenos; Dec. 24-Jan. 2, Holiday Recess; Jan. 7, Missionary Meeting, *The Work of the Congregational Union*; Jan. 16, 17, Semi-annual Examinations, and end of Semester.

The recitation schedule for the present semester places the First Hour at 8, Morning Prayers at 9, the Second Hour at 11, and the Third Hour at 3.30. The Preaching Exercises, by the Senior Class, occur at 11 on Fridays. Missionary Meetings, Faculty Conferences, and Addresses by specialists, are placed at 6.45 on Wednesday evenings. The Faculty meets at 4.30 on Fridays.

Morning Prayers are conducted by the Faculty in the following order of rotation: Pres. Hartranft, reading in *Jeremiah*, Prof. Walker, *Epistles of Peter*, Prof. Bissell, *Psalms*, Prof. Beardslee, *Kings*, Prof. Taylor, life of Paul, Prof. Nash, selected liturgical passages, Prof. Zenos, *John*, Prof. Pratt, special responsive services.

The roll of students for the present year is as follows (new enrollments being marked by *italics*):

FELLOWS, 2.—A. L. Gillett, M. W. Morse (both studying in Germany).

GRADUATE SCHOLAR, 1.—Richard Wright.

SENIORS, 21.—W. P. Clarke, W. M. Cleaveland, *A. L. Golder*, Carleton Hazen, F. M. Hollister, H. K. Job, S. T. Livingston, L. B. Maxwell, G. M. McClellan, F. N. Merriam, E. E. Nourse, F. J. Perkins, J. N. Perrin, Jr., *Laurence Perry*, E. W. Phillips, J. S. Porter, H. D. Sleeper, *G. C. Tsaras*, D. E. Van Gieson, W. S. Walker, F. A. Warfield.

MIDDLEERS, 17.—E. E. Ayres, H. G. Bissell, J. A. Blaisdell, H. W. Brainard, I. A. Burnap, L. J. Davies, L. P. Hitchcock, Henry Holmes, W. P. Hutchinson, S. V. Karmarkar, E. R. Latham, H. B. Mason, C. D. Millikin, E. M. Pickop, W. J. Tate, H. H. Wentworth, G. A. Wilson.

JUNIORS, 19.—*Samuel Austin*, *R. V. Bury*, *Miss L. R. Corwin*, *W. A. Estabrook*, *Miss H. J. Gilson*, *M. E. Hawkins*, *Austin Hazen, Jr.*, *J. Q. A. Johnson*, *T. B. Khungian*, *B. W. Labaree*, *Calvin Lane*, *A. F. Newell*, *H. G. Papazian*, *G. D. Rice*, *H. H. Sargavakian*, *J. S. Strong*, *Nicholas Van der Pyl*, *J. E. Wildey*, *H. T. Williams*.

SPECIALS, 5.—*M. W. Adams*, C. G. Burnham, Henri Duberger, C. M. Geer, *W. C. Hawks*.

(Absent on leave, 2.—James Hunter, W. H. Parent.)

TOTAL, 65 (or with those on leave, 67).

Concerning those whose names are missed from the roll this year, it is interesting to note that James Hunter is to spend the winter in study at the University of Edinburgh; that W. H. Parent is in charge of the French Presbyterian Church at Green Bay, Wis.; that Graham Lee is continuing his course at McCormick Theological Seminary; that D. S. Ruevsky is in Boston University; that F. B. Riggs is going forward with his medical studies; and that W. P. Taylor is taking advanced studies at Andover Theological Seminary.

The Optionals offered for the first semester are as follows: Prof. Bissell, *Arabic* (for Seniors), *Biblical Aramaic* (for those who know Hebrew), *Aramaic of the Targums* (for those who know Aramaic); Prof. Zenos, *Syriac* (for Seniors and Middleers), *Assyrian* (for Seniors and Middleers), *Exegetical Method* (for Seniors and Middleers), *Greek Grammar* (for Juniors); Mr. F. B. Hartranft, *German*, elemen-

tary, intermediate, and advanced; Pres. Hartranft, *Biblical History* (for Seniors), *Historical Method* (for Middlers), *Biblical Geography* (for Juniors); Prof. Walker, *Early History of Congregationalism* (for Seniors); Prof. Beardslee, *Symbolism* (for Seniors); Prof. Pratt, *Sight-singing* (for Middlers). All these courses require one hour per week. The schedule went into operation on Oct. 6.

At the close of the last season of the Choral Union, when its decennial was celebrated, somewhat extensive plans were proposed for making its work more effective and more varied. These were referred to the Directors for consideration and report. Further action was delayed until September 22, so as to allow for the perfection of the plans of the School for Church Musicians. At that time a general meeting of the Union was held, and a plan adopted, of which the principal points are as follows: (1) The Choral Union is henceforth to be regarded as a part of the instructive organization of the School for Church Musicians, and to be connected with the Seminary only through the School. (2) Two choruses are to be maintained, a Large Chorus, similar to that of past years, for the study especially of oratorio music, and a Small Chorus of picked voices for the study of advanced part-singing. These two choruses are to rehearse on different evenings, so that the same persons may belong to both to some extent. (3) The increased pressure upon Prof. Pratt's time this fall having forced him to give up the active conducting of the rehearsals of the Union, the Large Chorus is to be led by Mr. Homer A. Norris, of Boston, one of the instructors in the School, and the Small Chorus by Mr. E. N. Anderson, of Worcester, another instructor. Both of these gentlemen are highly trained musicians and experienced conductors. (4) The work of the two choruses is planned, first, to provide for a series of private musicales at intervals during the winter, at which specimens of the works of several selected composers will be sung, and second to give a third May Festival next year. The principal works thus far in view are Buck's *Light of Asia*, Williams' *Bethany*, Gounod's *Gallia*, and one or two shorter selections. The first rehearsal of the Large Chorus was held on October 6, with an enrollment of about 100. The Small Chorus began on October 8, with a membership of about 25. The quality of both choruses is extremely good, and the interest in the new plans is unmistakable. Hereafter a fixed proportion will be maintained between the several voice-parts, so that a balanced effect shall be secured. Unfortunately, just before the opening of the season Mr. Norris was taken suddenly and seriously sick. Pending his recovery, Prof. Pratt has begun work with the Large Chorus.

The Carew Lectures for the present year will be given by Prof. Albert S. Cook, Ph.D., of Yale University. The general subject will be *The Beginnings of English Literature and Civilization*, and the special themes as follows: Feb. 20, 1891, Cædmon, the first English Poet; Feb. 27, Beowulf, the Hero; Mar. 6, Bede, the Scholar; Mar. 13, The Religious Poetry; Mar. 20, Alfred, the King.

The Alumni Lectures for the year include three by C. S. Lane, '84, on *The Septuagint*; four by E. H. Knight, '80, on *The Apocrypha*; one by H. C. Alvord, '79, on *The Doctrine of Heaven*; several by A. C. Hodges, '81, on *The Great Theologians of New England and their Influence*; and one by C. H. Barber, '80, on some aspect of the personal work of the minister.

The Popular Courses of the Seminary, which were inaugurated last year, are to be continued during the present winter, and, as before, are open to the public generally. The list of lecturers and of topics is as follows: Prof. Bissell, *Literature of the Old Testament*; Mr. Wright, *Elements of Hebrew* (for beginners); Prof. Zenos, *The Bible and the Monuments*, and *Elements of N. T. Greek*; Pres. Hart-

ranft, *Christian Literature from Hadrian to Septimius Severus*; Prof. Walker, *Europe and America from the Rise of Frederick the Great to the Fall of Napoleon*; Prof. Beardslee, *The International Sunday-school Lessons*; Prof. Taylor, *The Training of Christian Workers*. The hours for the lectures are scattered through the week, the first appointment being for Monday, October 13. These courses will continue until the middle of January, after which a new schedule will go into effect.

The advance sheets of Dr. Bissell's new Hebrew grammar are now used by the Junior Class. The grammar will be published early in 1891. Dr. Bissell has also in press a vocabulary of the Aramaic portions of the Old Testament which will be ready for use by the classes here during the present year.

The present officers of the Students' Association are as follows: President, F. N. Merriam; Vice-President, Henry Holmes; Secretary and Treasurer, Austin Hazen, Jr.; Book Agent, E. W. Phillips; Steward, H. H. Wentworth; Laundry man, E. R. Latham. Standing Committees: Prayer Meetings, N. Van der Pyl; Missionary Meetings, B. W. Labaree; Reading-room, W. J. Tate; Music, H. D. Sleeper; Dining-room, C. Hazen; Athletics, F. N. Merriam; Sickness, I. A. Bur-nap; Ushers, J. A. Blaisdell; Prudential, C. Hazen, G. A. Wilson, L. J. Davies. The Association has now been in existence two years. Its objects are to render united action on the part of the students both feasible and effective, and to afford a convenient means of communication between the Faculty and the students as a body. It is administered under a regular constitution, which is approved by the Faculty. All regular students in the Seminary are members of the Association.

The newly elected officers of the Women's Advisory Committee are, President, Mrs. F. B. Cooley; Secretary, Mrs. Robert E. Day; Treasurer, Mrs. M. D. Thompson.

THE
HARTFORD SEMINARY RECORD

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EDITORIAL BOARD:—Professor Waldo Selden Pratt, Professor Andrew C. Zenos, D.D., Rev. Franklin Samuel Hatch, Rev. John Luther Kilbon, Mr. Edward Everett Nourse.

WE announced in our first issue that the RECORD intended to do what it could to maintain and extend the interest aroused in the early part of the year by the "Studies in the English Bible and Suggestions about Methods of Christian Work," which were issued under the auspices of the Seminary by Professors Beardslee and Taylor. In fulfilment of this intention we have the pleasure in this issue of giving an outline by Professor Beardslee of a series of eight or more studies on "The Sabbath," as it is treated in the Bible. (The attention of those who are unfamiliar with the method of inductive study used by Professor Beardslee is specially invited to the note accompanying this article.) Furthermore, Professor Taylor continues to unfold the fruitful train of thought begun last year by an additional instalment of "Suggestions about Christian Work," choosing for his special theme this time "The Organic Growths of Spiritual Life." Later in the year we hope to take up again both of these lines of study.

WE hope frequently to present articles from our alumni. In this issue we have an earnest plea from Rev. William W. Sleeper, '81, of Stoneham, Mass., concerning the treatment of the vexed question of church hymn-books. Without entering here into the merits of the solution therein presented, we may be allowed to say that, in our judgment, this particular question of church administration cannot be settled until, through more wide-spread and more intelligent discussion, the standard of popular thought about it has been elevated and corrected. Not only has the ideal hymn-book yet to be edited, but the conditions in which such a book can be successfully used are yet to be provided. At present the majority of our churches have little more than a traditional or mechanical necessity for hymn-books, and so long as this is true, editors and publishers will be found who will gladly reap a golden harvest from the production of books prepared mainly on traditional or mechanical plans. In other words, the hymn-book question cannot be solved until the larger question of the entire theory and management of public worship is taken up in serious earnest by our churches generally.

It is a cause of great satisfaction that the city of Hartford was chosen as the meeting-place of the Fifth Convention of Christian Workers,—a satisfaction shared by the Seminary, the officers of the local churches, and by all Christian people within a radius of at least fifty miles. We are glad to be able to present on a later page a brief account of what was done in and through the convention. It would be pleasant also, if we had the space, to discuss here some of the thoughts and queries which the meeting left with us. But we must content ourselves with but a few detached remarks.

We found especial delight in the supreme emphasis which was constantly laid upon the enduement of the Holy Spirit as the chief essential preparation and equipment for all forms of Christian work, whether aggressive or edificatory, whether individual or collective. In this regard, the entire gathering, including not only what was said, but the influence that radiated from the persons principally active, and the evident tone of the assemblies convened, constituted a remarkable object-lesson of manifest spiritual power. It is clear that so

long as these teachers and leaders and organizers set about their work with a full and hearty acceptance of the infallible authority of the Spirit, with the thorough consecration which such an acceptance involves, not only of time and desire and physical energy, but of intellect and of purpose, the fruits of their labors will be good and only good. We rejoice in the warmth and earnestness of spiritual life that was diffused in every direction from the gathering.

A second most useful characteristic of the convention was the comparative novelty of the purposes specially in view and the independence of the methods it illustrated and advocated. One of the charms of the meetings was their freshness of spirit and topic. The breeziness of the enterprise which has become proverbial of the American people in business and physical science was thus shown to be equally present in certain branches of moral and religious effort. The tacit or open disregard of formal ecclesiastical boundaries and customs seemed, on the whole, to contribute to breadth and progress, since in ignoring all that distinguishes the churches, the Church was never dethroned. The cases were very few in which the essential dignities and proprieties of Christian truth and work were violated.

A third feature of the gathering was the instructive prominence of that practical facility and assurance which distinguish the expert from the dabbler. Not only were there notable evidences of the personal power and magnetism of individuals, but conspicuous capacity for organization and for mastering and employing moral and religious tools was repeatedly demonstrated. In several instances the display of ability to use the words and truths of the Bible was truly brilliant. While the influence of broad knowledge and keen intellectual insight was not wanting, the debates and addresses revealed that the speakers were preëminently men of action and learners by experience. The only thing to be regretted in this connection was the disdain occasionally implied of the value of strictly intellectual discipline as a preparation for and weapon in the handling of the daily problems of a living Christianity.

Taken as a whole, the convention was a decided success, and all who came within its circle of influence may well be grateful for the lessons it taught and the enthusiasm it generated.

FREDERICK THE GREAT said that Joseph the Second of Austria had the fatal habit of taking the second step before he had taken the first. This forceful remark of the sagacious Prussian monarch finds manifold illustration in the times on which we are fallen. Perhaps the baleful custom attributed to the Austrian sovereign appears quite as frequently as anywhere in reference to preparation for service on the part of youth. Not a few of them are in too eager haste to rush into the thick of life. They are restive under the preliminary work which those wiser than they deem to be imperative in order to the amplest success. They seem to forget that, if God calls them to special service, He also calls them to equip themselves for it. In their warm impulses to take the field, they are prone to neglect the rigorous and protracted drill of the camp, which makes one the master of himself as well as of other men.

Nowhere is this tendency more evident or more deleterious than as related to training for the Christian ministry. The pressure upon consecrated young men, from within and from without, for action, is so strong that it is hard to resist it. Hence many cripple themselves for life by cutting short the period of their preparatory studies. And when it is too late to repair their mistake, they learn how destructive it was. Those who in mature life, struggling under its numerous burdens, confess with sadness their error are found everywhere.

Now, certainly, there are many departments of Christian effort for which what is termed a liberal education is not indispensable. And one of the happy omens of the present is the multiplication of facilities by which Christian workmen can be trained in brief periods, as well as by practical methods. The movement which Auburn Seminary is just now making is one in the right direction. Yet these concessions do not militate against our position that the ordained preachers of the Gospel in our day require long and thorough training to fit them for their high office. We are of those who believe that the interpretation and enforcement of the Scriptures is the main duty of the Christian minister. This is a task, however, for the effective performance of which a wide variety of attainments is requisite. So much has been added in recent years to our knowledge of the original tongues of the Bible, so brilliant have been the results of exploration and research, so subtle are the

criticisms of, and so desperate are the assaults upon, the sacred records, that it is no holiday affair to seek to unfold and to commend their contents to intelligent hearers. In justice to the unlearned, also, no teachings should be drawn from the pages of inspiration which are not contained therein. Therefore we are fully convinced that no one who contemplates the regular ministry of the Word as his life-calling should plan to enter it "across lots." Here and there circumstances may necessitate such a course, but the cases cannot be numerous in which it is justified. Let seminaries judiciously extend, rather than abridge, their curriculum.

In our next issue we shall publish an article by Rev. Edwin H. Byington, '87, of Springfield, Mass., embodying the results of his recent investigation of "Open-air Preaching in Great Britain." Mr. Byington has been for some time devoting himself to the study of methods of city evangelization, and spent a considerable part of last summer in Great Britain for this purpose. It is safe to say that no one in this country is better prepared to discuss the particular subject announced, and, from the facts and considerations contained in his recent address upon it before the Convention of Christian Workers, it is clear that the subject is one which deserves detailed and careful presentation to all earnest Christian people on this side of the water. We take great pleasure in having secured for our columns the first published account of the results of Mr. Byington's inquiries, especially as we understand that he has collected a large amount of new and hitherto unclassified material, which he is putting into scientific and instructive order as a substantial contribution to the literature of Evangelistics.

THE SABBATH.

A PROPOSED COURSE FOR INDUCTIVE BIBLE STUDY.*

Let the work upon each of these lessons be as follows: *first*, make sure of the exact sense of each word and clause and sentence and paragraph; *second*, state with sharp distinctness and careful exactness each particular item of truth that is found, omitting nothing; *third*, endeavor with persistent and patient study to collate and arrange these items under proper and comprehensive heads; *fourth*, having thus detected and classified all the details in the light of their exact sense and in terrelation, make earnest, unwearied, and prayerful study of each element and of the entire burden of the lesson in hand. This faithfully done, the student will reap sure and abounding profit, and find himself possessed of definite and abiding convictions about Sabbath observance.

I. Gen. ii. 1-3. After the preliminary study, fasten the eye upon the following themes, and form a definite estimate of their precise significance and importance: the origin of the Day; its nature; its relation to God; and its relation to the created universe. Observe that no view of the origin or nature of the universe or of the works of the Maker is complete unless it comprehends the Sabbath of consummation, sanctity and rest. This Day is stamped with a deep and indelible impress upon all created things by the sovereign and infinite creative hand. Dwell long in study and thought upon the divine blessing with which the Day is laden, the divine example by which it is ennobled, and the divine sanctity with which it is hallowed.

* From December, 1889, to July, 1890, a monthly periodical was issued under the auspices of the Seminary, containing a series of thirty-two inductive Studies in the Life of Christ (first part), covering 170 pages, in which Professor Beardslee illustrated his method of analysis, synthesis, and practical comment with great fulness. Inquiry concerning the method which he desires to have used in the studies here outlined is best answered by reference to this periodical. The entire set of Studies, including also eight chapters of Suggestions about Methods of Christian Work, by Professor Taylor, 50 pages, will be forwarded for 50 cents. Orders may be sent through the Business Manager of the RECORD.—[EDITORS.]

Look at the word "day" in v. 4. Compare frequent passages in the prophets where the word must mean a prolonged period, far greater than twenty-four hours. Thus consider this Day of divine rest as a period and a repose transcending finite measurement and comprehension, and yet *real*. Observe that no allusion is made here to any Sabbath for man. It is God's Day of Rest.

II. Ex. xvi. 23-30. Make sure that your study lifts into preëminence the two elements of *sanctity* and *rest*. But make worthy mention of its legal standing and obligation. It is an *ordinance* of God for the observance of man. Mark further the suspension of the law governing the provision and preservation of the manna. In the light of this suspension, what must be God's estimate of the Sabbath law *as law*? Other laws may yield. The Sabbath ordinance is inviolable.

III. Ex. xx. 8-11. See if your work upon this passage will not naturally and profitably center in two points: God and man. Or class all your results under the obligation and benefit of the observance. Or search the passage through along the lines of its origin, nature, and intent; or of cause and effect.

In any case, fail not to make prolonged examination of the relation of Sabbath holiness, blessing, and rest to Jehovah, its author, exemplar, and lord. It is His Day, faint and far-off emblem of His own transcendent and tranquil repose, the symbol and sacrament of His good will to man, and the bright temporal shrine of His resplendent holiness.

Be equally zealous to display its relations to man. To him it dimly recalls his Creator's work and mirrors his Creator's rest. In its observance he recognizes the lordship of its Lord, receives the divine blessing which it conveys and revels in the visions of the holiness which brighten and adorn its heavenly hours. And all this he enjoys in generous and kindly fellowship with his fellow-creatures who are likewise the handiwork and care of God. Thus man will grow reverent, humble, blessed, holy and kind as he observes this Day. Study thus every term and trace with eager and vigilant eye each term's every bearing and intent. Then reverse all this. Delineate

every effect of the profanation of this Day. Hold your mind to this task with unbending rigor.

Observe well the injunction to *rest*. It is a law your Maker sets upon His work. The command implies and enjoins six days' labor. It bids man imitate his God. It contemplates all who toil. It cultivates trust. See how it emphasizes the subordination of the laws that govern in the realm of toil. Work towards a single condensed statement of all this. Test the following:

The seventh Day is by virtue of the Creator's injunction and example a holy, sacred and blessed Day of Rest. It is therefore to be universally remembered, hallowed, improved, and preserved free from toil.

IV. Ex. xxxi. 12-17. These words surpass all others in unfolding the incomparable significance and beauty and worth of the Sabbath ordinance. They deserve to be blazoned everywhere in letters of gold. They cannot be too deeply or patiently or frequently studied. See if the central word here is not *holiness*. The Day is "holy to the Lord," "holy" to the people, and a sign that Jehovah will "sanctify" or hallow them. As such it is an everlasting covenant, to be for ever and everywhere observed, to be nowhere and by no one profaned on pain of death. It is a divine ordinance, based and rooted in the divine example at creation. As a law, it is supreme as the nature and behest of the Maker of all, and firm as the rocks in the everlasting hills. It is wrought as inseparably into the nature of things as is any influence of the creative hand. And yet it is preëminently an ordinance of religious blessing and grace. It is a sign of sanctification. For breadth of vision or moral purity and loftiness of purpose no passage in Scripture can outreach or transcend this. Delve and soar among the treasures and glories of the word "sanctify." It is the shining center of the whole description. Keep in view the "covenant" and the "sign," the "holiness" and the "rest." Test the following as a summary:

The Sabbath Day of Rest is by divine appointment an abiding sign of an abiding covenant, holy to Jehovah and holy to His people, and significant of Israel's sanctification. He who profanes it is punishable with death.

V. Deut. v. 12-16. This passage is much like that in Ex. xx. But study this independently, and then compare the two. Note the elements mentioned there and omitted here; and note the element added here but unmentioned there. Mark especially the prominence given here to *rest*.

VI. Isaiah lviii. 13-14. These words may be best understood, indeed they can be fairly appreciated, only after a thorough study of the preceding twelve verses of the chapter. These earlier verses treat of two styles of fasting: the wrong, perverse, and formal way, with its baleful issues; and the right way, with its blessed results. Get the full spirit and force of these twelve verses in your possession, and then you will be in harmony with the tone of this appeal for Sabbath observance.

Of these two verses one may be termed the verse of *conditions*, and the other the verse of *results*. Make a special study of these conditions. They may be divided into positive and negative. In collecting and arranging and pondering the conditions positive, note the deep and cordial *delight* and the lofty and hearty *esteem* in which the Day is held. Discover how widely all formality and coldness are removed. See if you can detect the throb of divine pride in these words. No study of their sense will be complete that does not awaken a like appreciation and joy. The Sabbath is a glorious and delightful Day, Jehovah's joy. They who find and feel this truth reap the reward.

In noting the results, heed well that "delight in the Lord." Explain to yourself why delight in the Sabbath enhances and secures delight in the Lord. Do these two pleasures ebb and flow together? This is clearly a lofty view of our theme. Then estimate the resultant exaltation and enrichment, and the solidity of the divine dictum upon which all is based. In making the final statement keep in view the things to prohibit and the things to enjoin and the fourfold features of the reward. See if joy in God, honor, enlargement and assurance correctly state the latter.

VII. Neh. xiii. 14-17. The chief feature to be examined here is the *application* of the Sabbath law; and we must keep in mind that it is here enforced, not in a desert solitude, nor in

the simple ways of rural life, but in the regulation of the affairs of a teeming metropolis. Study here the applicability of such a law to such a life.

VIII. Luke vi. 1-5 and parallel passages. This is of all New Testament passages the most explicit and full upon the theme in hand. In pursuing the study, get clear notions as to the position of the Pharisees. Exactly what was their Sabbath code? Whence did it come? Where precisely did they locate the sin in this case? What was the animus of their Sabbath observance and of this arraignment? For this study see Stapfer's *Palestine*, pp. 347-357, or Edersheim's *Life and Times of Jesus the Messiah*, cxxxv. and appendix xvii. Then be equally clear as to each point in the Saviour's reply. What was the bearing of His allusion to David and the shewbread, and to the priests and the temple service? Wherein did these two illustrations differ, and wherein were they alike in relation to Sabbath rest? Why does Christ here compare Himself with the temple? Work out His argument here in a clear, logical statement. What does He declare the prime quality in Sabbath observance to be? How does this principle apply to the Pharisees? What elements in the Rabbinic Sabbath law would this principle modify? How is this whole discussion related to the Old Testament law? Think carefully, did Christ's words *abrogate* or *expound* the ancient code? Where did the Saviour locate the final authority for the Sabbath law? These are questions of mighty import. They all deserve an unequivocal answer.

In the study of the case cited from David's life, fix your eye on the one hand upon the shewbread, noting well its sacredness and significance; and on the other hand, upon those famishing men. In the other illustration, keep in view the Sabbath, the sacrifices, and the temple. How are these related? Two are correlated or identified, and to them the third is subordinated. Settle this clearly; then see how Christ relates Himself to these. Is it not as follows? Sabbath rest is subordinate to temple sacrifice; the temple sacrifice is subordinate to Christ; therefore and much more is the Sabbath law subordinate to Christ.

See now if you can combine in one the thoughts expressed in the allusion to the shewbread and to the relation of the Sabbath to man. Is not the one thought *mercy*? Condense simi-

larly the teachings in the illustration from the temple sacrifice. Does it not culminate in the word *authority*?

Test this as a comprehensive summary:

The Sabbath is ordained for man in the interests of mercy under the lordship of Christ.

From the study of these passages certain features come to assume notable prominence. We find that the Sabbath belongs to the Lord. First, last, and always this claim is strong and clear. The deeds and words and delights of men are on that Day to give way; and thought and desire and act are to be addressed and subordinated to God. The proper observance of the Day thus will engender and develop a deep and constant sense of divine authority and ownership and control.

Its reminder of God's creative work and rest is adapted to awaken a reverent and humbling sense of the amazing and infinite plenitude of the wisdom and power of God.

Being holy to God and holy to man, and an emblem of hallowing grace, it is a powerful and perpetual reminder and medium of the saintship of all believers. Here is the brightest jewel upon the brow of this brightest of days.

In nothing is it empty or formal. It is a Day of divine privilege and favor. It enshrines and conveys to us Jehovah's covenant blessing. Its dawn is a divine benediction to all who rightly hail and heed its light, and its every hour is effulgent with heavenly kindness and grace. It is a blessed Day. A blessing is in it. It is not designed to rob the sons of men. Its only errand is to ennoble and enrich.

It is a Day infinitely potent to regulate and order all the interrelations of men. But its every appeal and behest is to the impulse of sympathy and good will. "Mercy" is the only sceptre which it wields. Wherever Sabbath observance prevails in purity and power, there cruelty and every inhumanity will be subdued and tender love will soften every eye and throb in every act.

Rightly observed, it is a Day to tranquillize and soothe the storm and turmoil of heart and mind, to relax and intermit the tension and the tear of toil, to recuperate and refresh the weary and exhausted frame.

In brief and in full, it is the Day of the Son of Man. The

Saviour is its Lord. Its every ray of light is warm and rich and genial with the reflection of His compassion, authority, and grace. Jesus is the fountain-head of all its worth, glory and charm. As the Creator gave it birth in His own example and behest, bathed it in the beauty of His own holiness and freighted it with the burden of His covenant grace, so the Saviour girded it anew with His own authority and might, and unveiled afresh the heavenly benignity and mercy of its face.

To sum all up: *The Sabbath is a holy and blessed Day of mercy and rest, prefigured in the Creator's sanctified period of repose, embodied by Jehovah in the Jewish covenant and law to secure and enhance the honor, welfare, and sanctity of man, and newly installed and unveiled in the lordship and love of Christ.*

The following passages are profitable for further study: Jer. xvii. 21-27, which should be compared with the passage in Nehemiah; Ezek. xx. 12-24; John v. 1-18; Matt. xii. 9-14 and parallel passages; John ix. 1-41; Luke xiii. 10-17; Luke xiv. 1-6. Detailed regulations may be found in Ex. xvi. 29; xxxv. 3; and Num. xv. 32-36. Col. ii. 16-17; Heb. iv. 8-10; and Rom. xiv. 5-6 should not be overlooked.

We also suggest the following topics for further study: Get the exact state of evidence for or against any pre-Mosaic Sabbath observance, being sharp to distinguish theory and unfounded assertion from attested fact. Trace the history of Sabbath observance among the Jews. Examine the history of Sabbath observance among the early Christians. Trace the genesis and growth of modern Sabbath worship, comparing it with the Jewish forms. Examine the relation of the weekly Sabbath to the other sabbatical periods in the Jewish code.

Trace and treat the change from the seventh to the first day of the week. Is the fourth commandment still in force? Distinguish and determine and explain the relative prominence and the particular intent of the two elements in the law, the *godly* and the *humane*. Is the Sabbath a means to an end or an end in itself? Define its significance and influence as an institution. How prominent relatively is the prohibitive element in the Sabbath law? How prominent relatively is the element of blessing? Precisely what is the relation of God's Sabbath rest to ours? What is meant by "rest"?

CLARK S. BEARDSLEE.

THE ORGANIC GROWTHS OF SPIRITUAL LIFE.*

There are no more potent words in our modern vocabulary than life, organization, growth. They bear sway along almost all lines of our thought and action. They have scientific and sociological, personal and practical import. About them are grouped theories, literatures, historical developments, and personal experiences. They demand and receive from every one new and increasing recognition, both as fundamental facts and as prime factors in the most pressing problems of our practical work. But in the present-day experience of the churches these terms and the facts for which they stand need to be correlated. For organization is frequently referred to as if it were essentially incompatible with spirituality, as if it and life were mutually exclusive quantities in the religious realm. The following illustrative suggestions have proved to be helpful on several special occasions in indicating the relationship between spiritual life and religious organizations, and the co-ordination of the two in the principle of growth.

All life is known only through its organisms. The botanist's analysis, the chemist's crucible, the surgeon's dissection, the biologist's microscope, as far downward as they delve, discover only the organic forms in which the mysterious, elusive, germinant, divinely pulsating thing veils itself, and the invisible God, from mortal sight. As far beyond and above us as spiritual vision penetrates through the glass of the inspired Word of revelation, life is seen and known only through its embodiments. Even from within the parting veil between the two worlds on whose border lines we hover, we hear a voice divine re-assuring the departing spirit and its bereft ones that "there is a spiritual body." Reunion with the resurrected body seems to be made essential to the glorification of personal life. Neither this world, nor any other within our ken, knows anything of disembodied human spirit. Incarnation is involved not only in the very idea of redemption, but in that of creation, and for all we know, in the divine existence itself.

* See note on page 54.

Disembodied spirits are as unknown to the Biblical conception of humanity as is inorganic life to the scientific terminology of nature. They are contradictions in terms. We know nothing of life physical, physiological, intellectual, or spiritual, except through its organisms. In the history of all religious organizations, which by their fruits are known to be of God, we may observe the operation of at least three great biological laws of the organic development of spiritual life. First, it has been demonstrated four times in Biblical history that social organization is the invariable law of spiritual life. At the beginnings of each of the dispensations through which the Bible traces the life of God in the lives of men, the very processes of creation are repeated. The great Creator is seen in Gen. xii. 1-3, to plant the germ of His own life in the heart of Abraham, the father of the faithful. Immediately it begins to weave for itself a body, and takes on the family organism, that most primitive and potent of social organizations in which the divine life has ever reincarnated itself, and through which it has wrought for the world's redemption. The patriarchal Family proves to be the embryo of the church. Tabernacle and Temple are but the lengthened cords and strengthened stakes of the nomad's tent. Revelation is but the unfolding of this family-covenant. Spiritual relationships are defined and fulfilled only by carrying those of the home up and out toward him from whom every fatherhood in heaven and earth is named. Theologies must all begin with the facts and forms of life and thought embosomed in the family. Fatherhood and sonship, love and law, sacrifice and service, are home-made terms without which the Bible is unintelligible and theology based upon it meaningless. Childhood is the permanent type of the only religious experience recognized from heaven. Christian character is built on family foundations and after home models. Vital religion has ever had the family alive at its root. Even false faiths draw what real vitality they have from the family-life into which they strike root. When their religion did most for their state the early Romans recognized the house to be a temple; its hearth-fire, walls, doors, and thresholds to be shrines of their divinities; the tomb to be an altar; marriage and birth, daily duties and the outgoings and incomings of domestic life to be the very ritual of worship.

At each great epoch of its progress the true faith has shown

the tendency of all life to revert to its primitive type. The birth of each dispensation is out of a revived family life. The garden-home, Abraham's tent, the twelve sons of the patriarch's family, the division of the tribes for the march out of Egypt and into Canaan, the homes of Hannah, Elizabeth, and Mary, the upper-room where the twelve abode, the house of Aquila and Priscilla—these are the way-marks of the kingdom of God. The watchwords of its subsequent epochs of progress—Reformer, Covenanter, Puritan, Pilgrim—belong to family life as truly as to church history.

The invariability of the law of spiritual life to take on the family organization not only demonstrates its necessity, but the constancy with which home should be employed and depended upon as a principal agency in religious work.

When that family community was transplanted to Egypt, there again the germ of spiritual life from God which it embodied is seen repeating the creative process. Silently and surely it wrought until on the night of the Exodus there was a new birth. A holy nation, a peculiar people, a kingdom of priests was born in a day. Thereafter, next to the family the State stands in the sacred history as the embodiment and the interpreter of the faith. The earthly forms in which heavenly things express themselves are supplied by the political life and language of every land through which the pilgrim people seek the only fatherland of faith. God is king. His word is law. The church is a city, the people a kingdom. Politics are to a degree spiritualized politics. Israel is in Egypt—but Egypt is in Israel, as are Babylon, Rome, and Greece—East and West, England, Germany, and America. To this original type also life reverts. The town-meeting of Acts xix. 39, is rechristened "church" in Acts xx. 17. The political organization of New England Pilgrims becomes the "parish." The church is at the "center" of the town.

In like manner, when in exile the nation is scattered in the lands of their captivity, their spiritual life cannot abide the disorganization of its outward forms, and, asserting the law of its existence, it weaves family and neighborhood together into that new creation, the Synagogue. And at last, when the fulness of times was come, and there came the new baptism of the life of God in the souls of men, all that the family, the nation, and the

neighborhood had been to the spiritual life was gathered and woven together into that second incarnation, "the Church, which is His body, the fulness of Him which filleth all in all."

At each of these four epochs in the biblical history of spiritual life its second great law is likewise demonstrated, namely, that it naturally adjusts itself to changed environment. Such adjustment is the law of all life. It is the law of its survival and supremacy. To live, it has always had to conform to the conditions of life. To control, it must change. Unadjustability is death. To these imperative conditions of existence, spiritual life is no exception. The social organisms which it has invariably taken on have all been differentiated by the operation of this divine law of adjustment. The differences in the method of the Spirit's operation and the Church's work are among the most divinely significant phenomena of the spiritual life of our times. With these facts of changed method God has as much to do as He has with the organic phenomena of all life. The methods themselves which produce the fruits of the Spirit are as much the product of the creative processes of God immanent in the spiritual world, as are the changing flora and fauna of every land and clime the handiwork of God immanent in nature.

The third law of spiritual life is its capacity to develop highly specialized functions in supplying specific needs. When, because of the multiplication of disciples, the widows of the Grecians were neglected in the daily ministrations (Acts vi. 1-7), the divine vitality in the body of the Church was shown by its capacity to put forth the specialized function of the Diaconate to meet the specific need. By this same law of specialization there has been developed many another special function and method of work through which by human agency the indwelling Spirit of Christ has reached forth to meet the new or unmet needs of lost men. For each of them that has borne the fruit of the Spirit, as much of a divine warrant may be claimed as for the office of deacon in the modern Church. Few of them have changed more than it. In the rise of these ever-changing special agencies for the diversity of the Spirit's operations there is to be seen the very stir of the Creator's life and power as truly as in the origin of the forms of physical life. As one reads the history of these specializing Christian organ-

izations, and sees the movement of a will, a power, a life, other than man's, in their work, only God immanent in men accounts for them. They are born, not man-made—born of God and the times. They are, because God is what and where He is, and works as He does for men where they are. God is in them as He is in the trees, the grass, and the flowers. The same great God who is in nature, in history, in the Church, is in them too. God is in this place where they have risen and are at work, whether we know it or not. He was there, where, about Robert Raikes, the modern movement for the Christian nurture of the children crystalized into the organized Sunday-school. He was in that little room of the London clerk, George Williams, when the impulse from God came to the young man to work for young men, and drew to him the few associates who were woven into what became the inspiration and pattern of the Young Men's Christian Association. These forth-puttings of God's life in manifold human agencies to meet specific needs are in accordance with these three great laws of social organization, adjustability, and specialization, the operation of each of which may be distinctly traced through the successive stages of every such organic development.

If the relationship between spiritual life and social organization is so divinely natural and necessary, there is but one principle which can preserve the vitality of each to the other, and prevent them from becoming incompatible and mutually exclusive. This principle is that of growth. If organization is the perpetual outgrowth from within, it is vital to and vitalized by spiritual life. If it be superimposed from without, or cease to conform to and express the inner spirit, organization becomes the very tomb in which spiritual life is buried alive, and from which only the death of the organization can resurrect it.

GRAHAM TAYLOR.

WANTED—A CONGREGATIONAL HYMNAL.

Although new hymn-books are being rapidly multiplied, our churches search in vain for the Hymnal actually needed. Three classes of books are now in the market: books compiled for special services, books designed to elevate the popular taste or to illustrate some personal theory in regard to worship-music, and the great competing hymn-books that court extensive patronage on the ground of containing something that will satisfy every taste. The specialized manuals of the first class are not designed for general use, and may at once be dismissed with the remark that the wide popularity of some of these books in public worship, notably the "Gospel Hymns" so invaluable for purely evangelistic use, throws a suggestive side-light upon the unfulfilled want of the churches. Scholarly books of the second class have been published in attractive editions, but they have not proved successful. The best of them lack catholicity; the majority of them are idiosyncrasies.

Against the current compilations for general worship, several serious charges must be made. In the first place, they are too bulky, and consequently too expensive. The few hundred hymns that the congregation care to sing are scattered through a wilderness of unnecessary verses. It is remarkable that in our present stage of hymn-book-making the line is yet undrawn between hymns that express the religious emotions of the people, and hymns written to impress religious truths upon the people. For congregational use, *expressive* hymns are needed; the *impressive* are for choir and pulpit use. This simple distinction, if properly insisted upon, would remove a great mass of useless material from our overweighted manuals, and a wholesome sifting of the remainder would still further reduce the weight and improve the quality of the book. Three or four hundred hymns, properly selected, would include all that any congregation really needs.

In the second place, the hymns in our leading collections are put together upon a wrong principle. The "Congregational Hymnal" must not be compiled by the Professor of Systematic

Theology. The tiresome metrical essays in dogmatics would happily disappear if the criticism above expressed could once prevail; but why arrange our congregational hymns in such a manner that the running titles shall make a complete outline of theological doctrine? The people want to sing praise, not dogma. A simple and natural grouping of hymns for congregational use could be made by asking what the people desire to *express* in public worship? We should find hymns of Praise most in demand; then, hymns of Prayer; hymns of Faith; hymns of Loyalty; hymns of Courage; hymns of Hope. These and similar divisions would form the staple of the collection. Hymns for special occasions, as the Lord's Supper, Christmas, etc., would be abundantly provided, nor should the needs of juvenile worshipers be overlooked. A hymnal compiled on this general plan, although much smaller than the average hymn-book, would lose nothing of value by omitting irrelevant and otherwise unsuitable matter, would present a richer lyrical treatment of the subjects about which the people care to sing, would be much more convenient in every way, and would possess the great advantage of being adapted to all the services of the church in which congregational singing is a factor.

In the third place, a decided reform is called for in the musical settings of the hymns. The number of thoroughly good congregational tunes is quite limited. To make a good hymn-tune is as truly a work of art as to compose a symphony. The latter effort is more sustained, more elaborate, but not less artistic. The careless work still produced by our hymn-book makers shows that this fact has not been duly appreciated. If a hymn-tune has any value it possesses a distinct character, and expresses in the exquisite language of music some true, religious emotion. It is distressing to see how even the choice hymns and tunes are mismated. A divorce law ought to have free course in lessening the marital miseries locked up in hymn-books. Every minister or chorister, exercising musical taste, is obliged to re-edit his hymn-book as he goes along, matching tune to hymn often from remote sections of the volume. There should be no occasion for this. Each hymn should be wedded to its own appropriate tune; and that tune, besides being musically and emotionally correct, must also be capable of

easy mastery and fluent rendering by the congregation. In the language of a well-known critic, each composition should be "a well-brought-up church tune." It may be very old, or comparatively new; it may have had its birth in America, England, Germany, or any other country; but it must be Christian in sentiment, and thoroughly at home in the sanctuary. Such tunes never die.

To illustrate the force of this criticism, examine one of the most extensively advertised and lavishly praised of recent hymn-books. This book professes to meet a demand on the part of the churches for better music. In carrying out this purpose, it reprints a number of unsanctified and would-be-forgotten melodies, and introduces a considerable percentage of brand-new products of popular tune-makers. Taking the collection as a whole, perhaps one-third of the tunes, or two hundred in all, are suitable for congregational use. But why were the remaining four hundred inserted? To furnish congenial companionship for the eight hundred unnecessary hymns? If the two hundred good tunes had been set to the usable hymns—which unfortunately is not the case—and guideboards to these oases judiciously erected, the book would have been serviceable; but to use it indiscriminately, as most congregations are obliged to do, if they use it at all, must have a paralyzing effect upon the singing of the people.

This may appear to be somewhat harsh, but it cries out to be said. The fact is gladly recognized that the hymn-books of recent years are a great improvement over their predecessors. But need we wait another generation before we can conscientiously recommend to the churches a manual of praise? We are tired of hunting through the great modern books to find something that the people can sing. We want a book that will contain nothing which the people cannot sing, "with the spirit and with the understanding also."

The Triennial Council in Worcester heard a report from its Committee on Improvement in Public Worship, in which a strong plea was made for the more general introduction into the service of chanting and anthem-singing. In spite of the fact that our present hymn-books contain no anthems and but few chants, the report shows that out of fourteen hundred churches 185 frequently make use of chants, and 34 are "experi-

menting with the singing of anthems by the congregation." A supplement to our proposed Hymnal containing well edited chants and anthems for congregational use would be in immediate demand. Our barren service offers little for the people to do besides hymn-singing. Let this important factor in public worship include also the magnificent hymns which cannot be broken to the rack of metre and rhyme, the scriptural hymns found in the Psalms and other portions of our English Bible, together with the great liturgical hymns of the Church Universal, of which the "Te Deum" is an example. The worshipping people surely have the right to sing these matchless compositions; the chant and anthem forms allow the people to exercise this right. These forms are not necessarily difficult. Wise leadership and patient practice will enable any singing congregation to chant with precision, while many a modern hymn-tune is more difficult than any anthem which would need to be introduced. The possession of these three forms of church song—chant, hymn-tune, and anthem—would ensure to the musical service of the people a delightful variety, and stimulate to the utmost the wholesome religious emotions that seek expression in the praise and worship of God.

Personal observation and experience have convinced the writer that a hymnal of the character above outlined is already a necessity. It is wanted not only in the "great congregation," but also in the Sunday-school, the prayer-meeting, and the "Endeavor" meeting; for its carefully chosen and well adapted hymns and tunes, containing the exquisite music of childhood and the earnest work-songs of the Church, as well as the choicest expressions of praise and prayer, would be found sufficient for all general uses. Not a few churches are to-day awaiting its appearance. But to whom may we look for its coming?

The establishment of the "School for Church Musicians" in connection with Hartford Seminary may solve the difficulty. We cannot expect any one person to meet the demand. Many gifted individuals have tried, and failed. A consensus of able opinion, based on practical knowledge, will doubtless be required. The thorough work outlined for this new department of Seminary activity, and the able men already engaged in the enterprise, afford large hopes that a book projected under

the auspices of this School would prove successful. If it is within the proper scope of this article to treat of ways and means, the writer would suggest the appointment by the faculty of the School for Church Musicians of a small working committee, in full sympathy with this idea, and qualified by actual experience to bring together the elements necessary for its realization. When the work is fully prepared, it should be submitted for careful and individual criticism and suggestion to eminent pastors in various parts of the country, who are familiar with the needs of representative congregations, and who have made a special study of worship-music. The suggestions thus received should be duly considered by the committee, and so far as practicable incorporated. The amended work should then come before the faculty of the School for final approval. The Seminary could very safely undertake the publication of a hymnal so carefully edited and so ably endorsed; and in course of time we should have what we now seek for and cannot find—a simple, devotional, inexpensive, and thoroughly serviceable “Congregational Hymnal.”

WILLIAM W. SLEEPER.

Educational Memoranda.

ITEMS FROM VARIOUS THEOLOGICAL SEMINARIES.

These additional statistics reached us too late for insertion in the table of the enrolment in theological seminaries which was given in our last issue.

THEOLOGICAL SEMINARIES.			Junior.	Middle.	Senior.	Advanced.	Special.	Total.	Total last year.
Bangor, Me.,	Congregational,	-	14	7	9		2	32	32
Yale, New Haven, Conn.,	"	-	41	33	45	20		139	126
Pacific, Oakland, Cal.,	"	-	10	6	6	2		24	19
Garrett, Evanston, Ill.,	Methodist Episcopal,		74	51	45		15	185	186

The following items, sent to us by our correspondents in the several institutions, will suggest in some measure the changes taking place in theological seminaries in all parts of the country. Further news may be expected from issue to issue.

BANGOR, ME. [Congregational.] Professor L. F. Stearns has declined his recent call to Union Seminary, New York city. A resolute effort is being made to secure funds for the erection of a gymnasium. Nearly \$2,000 has already been secured for this purpose, principally through the efforts of the students. The first Alumni Catalogue has just been issued.

Cobb, LEWISTON, ME. [Baptist.] The venerable Dr. John Fullerton, who has been a theological instructor for fifty years, mostly in this Seminary, has been granted release from whatever work he chooses to relinquish. He however continues to meet one class a day. The faculty is increased by the coming of Dr. A. W. Anthony, a graduate of the Seminary, who has been studying for two years in Berlin.

Boston University, BOSTON, MASS. [Methodist Episcopal.] Three members of the last graduating class have gone as foreign missionaries. Five recent graduates are pursuing special studies in Berlin.

NEWTON CENTER, MASS. [Baptist.] The faculty has been augmented by the choice of Mr. A. L. Wadsworth as instructor in Biblical Languages. Beginning with the present year, a complete separation is made between the work of the "Regular" and of the "English" courses. Hitherto, students in these courses were placed in the same classes in Dogmatics, History, and Homiletics. Hereafter there will be virtually two independent theological schools in the same buildings.

AUBURN, N. Y. [Presbyterian.] The vacancy in the faculty caused by the death last June of Dr. R. B. Welch, Professor of Dogmatic Theology, has been filled by the transference to that department of Dr. T. G. Darling from the chair of Homiletics and Pastoral Theology. Efforts are being made not only to fill Dr. Darling's place, but to secure a President who shall give instruction in the department of Pastoral Theology. The exceptional emphasis thus laid on this department is distinctly with a view to fit the work of the Seminary to the urgent needs of the time. A special effort is being made to increase the endowment. An impressive service commemorative of Professor Welch was held on November 11, at which the principal addresses were by Professor Riggs and by Rev. T. S. Hamlin, D.D., of Washington, D. C. Rev. A. H. Quint, D.D., of Boston, will give instruction in Pastoral Theology for the remainder of the present year.

ROCHESTER, N. Y. [Baptist.] Beginning with the present year, all candidates for the regular course who are not college graduates are obliged to pass an entrance examination in Greek. This step is taken to elevate the standard of the intellectual work of the institution, and to do away with the disparity between those who are college graduates and those who are not. It was expected that this change would at first greatly diminish the number of candidates for admission to the Junior Class. But the diminution has been slight in that class, while additions to the other classes seem to have been somewhat stimulated. The new building for the German Department has just been completed.

ALLEGHENY, PENN. [Reformed Presbyterian.] One of the last graduating class has just set out as missionary to Cilicia, Asia Minor, following in the footsteps of his father, who was long at work in Syria.

Howard University, WASHINGTON, D. C. [Non-sectarian.] The American Missionary Association proposes to maintain a new professorship in the theological department this year.

ALEXANDRIA, VA. [Protestant Episcopal.] The faculty has been enlarged within the last three years, and one of the older professors made Professor Emeritus. An encouraging advance is noticed in enrolment, methods, and equipment. Last year the students began the enterprise of supporting one of the alumni of the Seminary as a missionary in a field not before occupied. A magazine is published under the supervision of the Faculty. Great improvements have recently been made in the grounds and buildings, a new house put up for one of the professors, and an addition made to one of the buildings.

COLUMBIA, S. C. [Presbyterian.] This institution, after passing through somewhat serious vicissitudes, is anticipating steady growth henceforth. This year an instructor in Biblical Literature has been added to the Faculty. Next year courses will probably be offered in Arabic, Aramaic, and Assyrian. The library is growing, and requires a fire-proof building. The institution's endowment is good, and its situation is thought to be peculiarly healthful.

Pacific, OAKLAND, CAL. [Congregational.] The place of Dr. I. E. Dwinell is filled by the appointment of Rev. Wallace W. Lovejoy as Professor of Hebrew and Greek. Dr. Benton has been transferred from the Hebrew chair to that of Homiletics and Pastoral Theology. Rev. Charles N. Flanders becomes instructor in Homiletics and Elocution.

Book Notes.

Aids to Scripture Study. By Frederic Gardiner, late Professor in the Berkeley Divinity School, etc. Boston and New York: Houghton, Mifflin & Company, 1890. pp. xii, 284.

This little volume contains the materials of a proposed treatise on Hermeneutics by the late lamented Dr. Gardiner, Professor of Old Testament Literature in the Berkeley Divinity School from 1868 to 1882, and of New Testament Literature from that date to the time of his death. Dr. Gardiner's long experience in teaching the exegesis of the Bible in both of its great parts gave him abundant opportunities for collecting his materials, and it must be considered a cause of satisfaction to students of the Bible that he left these materials in such shape that the editor, Prof. Henry Ferguson of Trinity College, found it practicable to publish them. We are confident that no one will regret the decision to publish, which, the editor confesses, was preceded by some hesitation, mainly on the ground that the manuscript notes in his possession may not have represented the latest conclusions of the distinguished author. Those who listened to the utterances of Dr. Gardiner at the last meeting attended by him of the Society of Biblical Exegesis and Literature, of which he was the honored president at the time of his death, will recognize in this volume substantially the ground occupied by Dr. Gardiner to the end. He was a diligent, as well as an experienced and versatile, interpreter of the Scriptures, and whatever he had to say on the principles and rules of interpretation is worth having in permanent form. His attitude towards the Christian Scriptures was that of a reverent and humble believer in their divine origin, plenary inspiration, and infallible authority. At the same time, in this volume he does not attempt to evade or juggle out of sight the difficult passages of the sacred volume; nor does he fall back on an appeal to the *argumentum ad reverentiam*, but with careful critical skill, using history and grammar as his only tools, he solves as many as he has occasion to allude to.

The work consists of an introduction (pp. 1-63) and two parts. The introduction contains the author's view of the Bible in general. Part I deals clearly, though concisely and at times in a rather fragmentary and dislocated way, in the first place with the intellectual equipment of the interpreter, insisting on the possession by him of

adequate knowledge of the physical and political geography of Bible lands, of the history and archæology of the Scripture times, of the original languages of Scripture, and of the methods of textual criticism. It contains, further, the author's estimate of the religious sense as an essential to the equipment of the true interpreter. The whole spiritual nature must be quickened, and a special reverence for the Bible must be cultivated before the student can interpret correctly. Part II shows how the knowledge designated as necessary in the preceding part may be used to the best advantage, and ends by passing in review the various stages of exegesis in a concrete case.

We must close by repeating our thanks to the editor for giving this work to the public, and by recommending it to all students of the Bible, who may not care to enter upon a more minute study of Hermeneutics. [A. C. Z.]

The Public Uses of the Bible. A Study in Biblical Elocution. By George M. Stone. Hartford: The Student Publishing Co., 1890. pp. vi, 189.

Toward the close of this volume are to be found these words: "The aim has been to indicate some resources of the Bible largely unused in public worship and teaching, and to stimulate inquiry with reference to its ampler and more productive utility in these directions." The author's work in carrying out this purpose may be thrown into four main divisions, as follows: 1. The Bible and its contents, treated under the headings, "Our English Bible," "Literary Structure of the Bible." 2. How the student may possess himself of it, considered in such chapters as these, "Methods of Bible Study," "Imagination in Reading," "The Dispensation of the Spirit." 3. Personal training, touched upon in the chapters on "The Physical Factor," "The Bible and the Human Voice," "The Statutes of Expression." 4. Uses of the Bible in public, to which may be assigned the remaining chapters, "Reading which does not Interpret," "Reading without Comment," "Comparative Readings," "The Bible in the Prayer Meeting," "Analysis of Chapters."

Though the author has disregarded this topical order, which many would find more logical and helpful, he has given us a very readable and suggestive book, fulfilling the anticipations of the Hartford friends who always look for delight and profit from Dr. Stone. He writes with the warmth of love. He enriches his pages with selected illustrations from the gathered treasures of fruitful years. He gives us engaging glimpses of productive regions little known. In every chapter he holds our interest and enlightens our ignorance. He

shows clearly the limitless wealth of the Bible, its adaptation to the needs of men, its serviceableness in the work of the Church, and our duty to train ourselves to wield it as "the sword of the Spirit."

Among the most important, because most neglected, topics dealt with are the care of the health and the husbanding of the physical force, the culture of the voice, and the study of expression. Here, as perhaps elsewhere, the reader, though valuing what he finds, will wish for more definite instruction. Indeed, in all parts of his book the author has declared more trouble than he has undertaken to repair. But he has succeeded in stimulating inquiry, and thus he has well served his expressed design.

The volume is welcome as a contribution to a very scanty literature upon a most important subject. If men are earnestly studying the Bible and the various ways of employing it, they are still neglecting the elocutionary training essential to make it highly effective. Most of the public reading of God's Word is little better than the pronunciation of its words in order, varied according to individual vices of manner. The wonder is that such reading is blessed as much as it is, if the divine blessing waits upon man's best effort.

[C. S. N.]

In Darkest England and the Way Out. By General Booth. New York: Funk & Wagnalls, 1890. pp. 285, with Appendices.

Stanley's account of his march through the tropical forest "In Darkest Africa," suggested the title of this profoundly impressive and surprisingly strong book by the General of the Salvation Army. The parallel between that weird and awful journey and this writer's own explorations among the "submerged tenth," of "God's Englishmen," as the population of that most Christian people has been called, forms a very striking and fascinating introductory chapter. The simple, straightforward preface, accounting for the volume and its truly colossal scheme of social selection and salvation, has a manly honesty, humility, and pathos about it which commands respect for the author at the outset, and disarms prejudice against the man, at least. The study of the contents adds much and diminishes nothing from one's measurement of his heart and mind. Although frank acknowledgment is made of the assistance of his officers, of "valuable literary help from a friend of the poor not in any way connected with the Salvation Army," and of the inspiration received from his noble wife, "the sharer of my every ambition for the welfare of mankind," yet there is everywhere present the evidence of the author's mastery of the facts he handles, of his vigorous, original

thinking, and clear, strong style, and even of a breadth of reading for which few readers may be prepared. It cannot be denied that there is both warrant and room for literature upon the social problem which shall be either scientific or practically constructive. With but one exception, the precursors of this volume have been merely descriptive. But *The Bitter Cry of Outcast London, Down in the Depths of Outcast London, One-Room Life in London, How the Poor Live*, all articulated and emphasized the demand for this essay and its immediate predecessor. The latter truly scientific analysis of *The Life and Labour of the People*, by Charles Booth and a staff of six assistant editors, is the only book of its kind. Based upon the returns of the Board of School Visitors, and including an industrial census and map of the entire Eastern District of London, it was the first trustworthy foundation of fact upon which any constructive inductions could be based. It is significant that the man who is perhaps closest to the life of the people, should be the first to rear upon this basis of scientifically classified facts a scheme of social salvation, so closely concatenated as to provide for every step of the way from hopeless helplessness to Christian self-help and helpfulness. Only its outermost outline can be reproduced here. It proposes deliverance for the lost section of the people by the establishment of three colonies:

1. *The City Colony*, with food and shelter stations, factory work for the unemployed, labor employment bureaus, and a household salvage brigade to collect and utilize the waste of a great city.

2. *The Farm Colony*, with laborers selected from those contributed by the country to the city's workless people, and with coöperative and socially grouped agricultural villages.

3. *The Colony Over-Sea*, with its carefully selected, trained, and disciplined colonists, its Salvation Ship, etc.

The magnitude and cost of the undertaking are freely admitted, and the imperative necessity the while of more crusades and general assistance for the large remnant thus unprovided for is specified.

Whatever may be thought of the practicability of the scheme, the necessity for something as bold, radical, and practical cannot be denied by those who know the facts, even in part. For the facts of the Darkness cited not only read like under-statements of the actual situation as it is described by others, but wonderfully correspond to those observed by all at work among the same classes there and everywhere. Moreover, no Christian reader or worker can fail to admire the splendid loyalty to Christ's Gospel of individual regeneration as the only source, center, and hope of any real or permanent social salvation, which the author shows not only in all his courageous words but in all his heroic work.

[G. T.]

Correspondence.

The following letters from Turkey take the reader into the inspiration and suggestiveness of every-day mission labor in that country, where ten of the Hartford alumni are at work :

Your kind note was received to-day upon the eve of my departure for the annual tour through Koordistan. This is the Home Mission work of the churches in Turkey, and of our Protestant Americans in general.

This touring is one of the prominent phases of our mission work. It is as important here now as it was in Paul's time. You would smile to see us (one of the college professors accompanies me as the representative of the Harpoot Evangelical Union) as we set out with our commissariat and night and day accommodations for six weeks, all balanced over the back of a horse, astride of which sits a Koordish hostler, cook, and general attendant. You would smile at our appearance, but if you could be with us for a few days you would become so interested in the work as to forget that the six sides of your room were mud-dried, and the principal dish for dinner for forty consecutive days was a rice pilau and eggs. (I was told, while in Hartford Seminary, that the warm rooms and easy accommodations there would so enervate the students that no missionary society need apply for recruits from that quarter. I wish I knew the name of the brother who said that.)

What do we propose to do upon this trip? We shall reorganize and classify two schools at Haini, four days away, and hold three or four days' meetings in connection with their pastor. We then go to Lidgi, three hours further on, from which place I have recently received a letter begging for a preacher. From there we go two days to Farkin, which is the center of the Koordish field and work. Here we have, by letter, assembled all of the Koordish preachers, and the pastor of the church at Diarbekir, who has been a pastor in Koordistan. At Farkin we plan for a week of continuous meetings; then we are to help the brethren procure a site for a new school building. We are also to organize a training school for helpers, with a fixed course of study; to open a girls' school, with the head teacher's wife, a graduate of Euphrates College, to teach it; to set the translators of the New Testament into Koordish to work upon a revision of Matthew, which they translated for test last year, which translation work they will continue; to locate a new preacher, just from the schools here, in some large village near Farkin; to arrange for an older helper to come to Farkin for a year's study, and to temporarily fill his place; to set an evangelist at work upon a new plan, and to mark out his course for a year; to petition the local government to erect a new chapel, school, and preacher's house, and draw up plans and estimates for the same; to organize the evangelical brethren into a compact political body with a recognized head, and introduce this head to local authorities; to canvass a large number of near villages to learn their conditions and needs, and the prospect of speedy opening; to examine four young men for admission to the training class, and to fix the terms on which they will study; to examine some candidates for church membership; to

baptize children; to canvass the community as to the advisability of organizing, ere long, the twenty one members there, into a church and ordaining a pastor over them; to . . . — but I refrain. These are not all of my notes, and these take no account of the many things that will arise *extempore*. Then there are other places to visit in which there are congregations, and where a part of the above program will be repeated. In Redman, where there is a church, we are to examine and ordain their present preacher, if they are ready for it.

By this time we shall be seven days from home by the shortest route, and away down on the Tigris. At Til we shall be upon historic soil where Xenophon and his ten thousand crossed a large branch of the Tigris, thinking it was the river itself. We shall have seen Roman ruins, as well as many difficult to place, but even now of magnificent proportions. Finally, we shall return to our Euphrates valley and our home, wondering if we would have slept warmer, enjoyed our pilau better, minded the fleas less, rejoiced in our work more, or accomplished anything farther for the Master, had the Seminary address continued to be Prospect Street. I trow not.

HARPOOT.

JAMES L. BARTON, '85.

In response to your cordial letter, I must tell you that it is a very delightful thing to remember old Hartford in our prayers. And your words make us feel stronger as you assure us that we are not forgotten in your hours of pleading with God.

You ask me to tell about myself. Why didn't you ask me about the others? There is Barton. He is doing a splendid work out among the Armenians and the Kourds. English was at home at once, and seemed to appreciate immediately the peculiar needs of the Sivas field. One of our missionary fathers, in coming back from the Central Mission, said "That Mead is a good man, and the people all like him." Sanders is down there, too, working away like a steam engine. In the sadness and loneliness that have come to his home and heart, he has declared to others the might of Him who "is able to save unto the uttermost."

We are much obliged to you for sending Knapp back again. Now please do be consistent. Find Sleeper and return him to us immediately. He was one of the most wide-awake workers our Bulgarian Mission has ever known. They are still singing the hymns he taught them, but they need his immediate presence and some more of that musical drill and more of that beautiful influence which he and his ever carried about with them.

Crawford is the only Hartford man among the Greeks; he finds them an intensely interesting people. Their very civilization, however, and their own good schools, especially on the sea-board, lead them to appreciate less than do the Armenians the efforts foreigners are making for them. To their national pride may be added the fanaticism of the ignorant, and the disinclination of the educated towards religion, as signifying some of the hindrances in the way of missionary work among them. But the greatest hindrances are tobacco and strong drink, which are so enslaving and so weakening the mind and the moral character of the people that it becomes difficult for a person to consider and to make a moral choice or to take a decided stand.

But there is a Power greater than all these, and that Power is making itself felt here and there, and knowing as we do what the end is to be, we are working on in hope and with joyful expectation.

BROUSSA.

LYNDON S. CRAWFORD, '79.

Alumni News.

WESTERN MASSACHUSETTS ALUMNI ASSOCIATION.

The Western Massachusetts Association held its annual meeting in Springfield on September 29. About thirty-five persons were present, including several members of the local woman's committee which was organized in the spring.

The morning session was chiefly occupied by general business. The treasurer reported that about \$1,400 in gifts to the Seminary had passed through his hands, and that other amounts had been sent directly. All the reports were interesting, but the discussion centered upon that of the committee on the increase of the ministry. The talk upon this subject culminated in a plan to bring the claims of the ministry more forcibly to the attention of young men in our schools and colleges. C. S. Mills, '85, of North Brookfield, was chosen president for the ensuing year, and G. W. Winch, '75, of Holyoke, vice-president. E. H. Knight, '80, was re-elected secretary and treasurer.

After dinner the meeting was briefly addressed by the retiring president. Professor Bissell, '59, followed with an outline of the present condition of the Seminary, with special reference to the thoroughness of the work done in the different departments. Professor Pratt then sketched the plans and prospects of the new School for Church Musicians. Mr. E. H. Baker, of Ware, representing the trustees, spoke of the sound business methods of the corporation. H. H. Kelsey, '79, on behalf of the Connecticut Association, and A. B. Bassett, '87, of Williamstown, added words of encouragement and counsel.

CONNECTICUT ALUMNI ASSOCIATION.

The Connecticut Association held its autumn meeting in Hartford on Monday, November 17. Invitations had been sent not only to the alumni in Connecticut, but to several interested friends in Hartford and vicinity. A company of thirty-eight persons—three of them ladies—sat down to a bountiful dinner served by the ladies of the Fourth Church.

President Hazen introduced the post-prandial exercises, the subject of discussion being the newly formed *School for Church Musicians*. Rev. Dr. Parker was obliged to retire after a brief speech, in which he referred to the scanty stock of choir music suitable for Sabbath worship, and expressed the hope that the School would help to remedy this lack. President Hartranft held up the ideal of the School, declaring that it stood for art for Christ's sake as against the prevalent pagan idea of art for art's sake, and that it aimed at the fullest musical training, always in its relations to general education and to the kingdom of God. Professor Pratt set forth the needs and demands which it is trying to meet, showing that the churches were calling for specially equipped Christian musicians, now available only in most inadequate numbers. Mr. Ayres showed that the sympathy of the churches and of the world at large must be won by turning out first-class musicians who are at the same time thorough-going Christians. Mr. Camp dwelt upon the actual work in the School and how much may be made of it. The remaining speakers disclosed a lively interest in the new line of work and a cordial disposition to support it. Certainly this meeting of the Association did not fall a whit below the standard of interest and value set by its predecessors.

The recent Convention of Christian Workers in Hartford attracted a notable number of the alumni. The following list is probably nearly complete: S. Hine, '46, E. C. Bissell, '59, Austin Gardner, '60, J. O. Barrows, '63, A. W. Hazen, '68, D. B. Lord, '68, J. P. Hawley, '69, I. C. Meserve, '69, A. S. Clark, '70, F. B. Makepeace, '73, G. W. Winch, '75, F. S. Hatch, '76, C. B. Strong, '76, H. C. Alvord, '79, C. S. Beardslee, '79, H. H. Kelsey, '79, C. H. Barber, '80, D. J. Clark, '80, E. H. Knight, '80, A. C. Hodges, '81, D. W. Clark, '82, F. A. Holden, '83, W. S. Kelsey, '83, C. S. Nash, '83, F. W. Greene, '85, C. S. Mills, '85, A. T. Perry, '85, G. H. Cummings, '86, G. B. Hatch, '86, G. R. Hewitt, '86, W. Walker, '86, J. Barstow, '87, A. B. Bassett, '87, E. H. Byington, '87, O. W. Means, '87, C. H. Smith, '87, C. F. Weeden, '87, J. W. Whittaker, '87, T. M. Hodgdon, '88, R. Rhees, '88, A. Titcomb, '88, J. L. Kilbon, '89, C. M. Geer, '90, E. N. Hardy, '90, W. F. White, '90, R. Wright, '90. This list of nearly fifty names may safely be taken as an evidence that Hartford graduates are warmly interested in specialized forms of aggressive Christian work.

ANDREW CLARK DENISON, acting pastor at Middlefield, Conn., for twenty-two years, died in that place Oct. 11. He was born in Hampton, Conn., June 27, 1822. His collegiate education was received at Yale, where he graduated in 1847, being poet of his class. Immediately after graduating from college, he entered the Theological Institute of Connecticut, and remained two years, graduating from Union Theological Seminary in 1850. The following year was spent in New Haven as resident licentiate at Yale Divinity School. In March, 1851, he was ordained pastor of the church in Leicester, Mass., where he remained until 1856. The next two years he spent as a teacher in Boston, but was impelled to enter ministerial

work once more, and acted as pastor in Westchester, Conn., for three years, and in Portland, Conn., for seven years. On dismission from Portland in 1868, he went to North Carolina as Professor of Theology in Biddle Institute at Charlotte. After a few months' service here, he returned to Connecticut, and became acting pastor at Middlefield. His health had been poor for nearly two years before his death, though he had kept up with the duties of his position until within the last few weeks. His resignation had been tendered Oct. 1, as he felt that he could not longer carry on the work of his office. Mr. Denison was a man much beloved by all who came into contact with him, and his death makes a vacancy in the circle where he moved which it will be hard to fill.

A. L. P. LOOMIS, '63, who recently went from Grand Rapids, Wis., to Plainview, Minn., was recognized as pastor in his new field by appropriate services, Oct. 31.

The Eliot Church, Roxbury, Mass., rededicated its building, Oct. 12. The repairs which made this service appropriate include a new spire and roof, as well as interior decorations, carpets, and upholstery. B. F. HAMILTON, '64, one of the associate pastors of the church, preached the sermon, the subject being *The Church and the Community*.

D. B. LORD, '68, has resigned his pastorate at Canton Center, Conn.

M. PORTER SNELL, '68, who was for many years agent of the Washington City Bible Society, is now, as for some time past, in charge of two Presbyterian churches, Hermon, Md., and Clifton, Va., under commission of the Board of Home Missions. His address is Avalon Terrace, Anacostia, D. C.

A new church has been organized in Elmira, N. Y., to be known as St. Luke's Congregational Church. A school-house has been bought, and will be fitted up for use as a chapel. H. A. OTTMAN, '69, has been called to take charge of the undertaking, and resigned his pastorate at Salamanca for that purpose on the first of November.

A. A. HURD, '70, for six years at Darlington, Wis., has resigned his charge.

After a two years' pastorate at Middlebury, Vt., A. F. KEITH, '70, has been compelled to resign on account of throat trouble. He will spend the winter in the South, and hopes to be able to take up work again after a period of rest. His family will remain in Middlebury for the present.

F. A. WARFIELD, '70, has a new proof of the affection of his church in Brockton, Mass., in the parsonage which has just been built by a member of the congregation with especial reference to Mr. Warfield's personal taste. Two hundred dollars have been raised by the people as a help in furnishing the new parsonage, which is equipped with every modern improvement.

ISAAC F. TOBEY, '71, is in pastoral work at Los Guillicos and Glen Ellen, Cal.

H. M. PERKINS, '72, for five years pastor of the church in Dunstable, Mass., has accepted a call to Sharon, Vermont, where he began work Nov. 1.

Two years ago, Pueblo, Col., called from the East two alumni of the Seminary, who have since going thither accomplished much in the upbuilding and increase of the churches of which they were pastors. Under their ministry both churches have erected new buildings, and become more than ever ready for

aggressive work in their important field. Unfortunately, both pastors have been obliged to leave the work which was so promising and encouraging, on account of the climate, which proved too stimulating. L. W. HICKS, '74, who has been for some weeks in New England, has now gone South for a time. D. M. PRATT, '80, has accepted a call to the Williston Church, Portland, Me., where he was installed Nov. 4. The sermon on this occasion was delivered by Professor Taylor.

L. S. CRAWFORD, '79, missionary of the American Board at Broosa, Turkey, and Miss Olive N. Twichell of Constantinople were married in the latter city, Sept. 4.

H. J. ZERCHER, '79, has been called to the church in Geneva, Neb.

NEWTON I. JONES, '81, has accepted a call to South Hadley, Mass.

H. P. FISHER, '83, formerly of Ludlow, Vt., and later of Westboro, Mass., recently received a call to Glyndon, Minn., which he has declined.

HERBERT MACY, '83, lately resigned his charge at Merriam Park, St. Paul, Minn., but at the urgent and unanimous request of the church decides to remain.

T. M. PRICE, '83, has accepted a call to Verndale and Staples, Minn. His church, which is made up of mechanics and workingmen, is without a suitable place for worship, and the erection of a church edifice is so imperative that the pastor has taken the risk of beginning it, believing that Providence will furnish the means.

H. A. CAMPBELL, '86, has resigned his pastorate in Montague, Mass., and will leave in March.

C. H. CURTIS, '86, until recently pastor at Lysander, N. Y., has been appointed superintendent of the Oregon District on behalf of the Congregational Sunday-school and Publishing Society. His address is Box 800, Portland, Or.

W. F. STEARNS, '86, was installed at Hartford, Vt., Oct. 28, by a council practically identical with that which ordained him a year ago. Examination was waived, the candidate stating that his views had not materially changed since his ordination.

F. G. WEBSTER, '86, whose resignation of his charge in Passaic Bridge, N. J., was spoken of in our last issue, is at work under Presbyterian auspices in Utah.

Among the bright church papers, which are increasing in number so rapidly, *The Helping Hand*, published monthly in the interest of the church in Glastonbury, takes a high rank. It bears constant though modest witness to the efficiency with which the pastor, JOHN BARSTOW, '87, who has been at work there since October, 1889, is guiding the church in every line of right activity. The July number chronicles fourteen additions to the church, making a total of fifty since January 1. Two members of this church have recently given \$20,000 for the endowment of an academy in Glastonbury, \$5,000 have been added by another giver, and \$3,000 have been raised by the people of the town. The plan includes the organization of a free Academy under a board of trustees, of which Mr. Barstow is chairman, the establishment of a free reading-room in the Academy building under the control of the standing committee of the Congregational Church, and the thorough fitting up of the building of the present Academy for the uses of the school. When finished, the building will include a convenient public hall, in which a course of entertainments already arranged will be given during the winter.

S. A. BARRETT, '87, has been called to succeed C. S. Nash, '83, in the pastorate of the church at East Hartford, Conn., and has accepted. He was dismissed from his former charge at Castleton, Vt., Oct. 21, but remained with that church until the following Sunday, when, at a special communion service, eight persons were received on confession. Mr. Barrett has already begun his work in East Hartford.

H. A. BRIDGMAN, '87, was ordained to the ministry, Nov. 19, by a council called by Berkeley Temple, Boston, of which he is a member. Representatives of the Hartford constituency participating in the public services were Professor Graham Taylor and Rev. Michael Burnham, D.D., of Springfield.

The *Congregationalist* of Nov. 6 has an interesting article by HENRY KINGMAN, '87, on "The Famine in China." While evidently deeply sensible of the terrible suffering which many of the people endure, he states it to be the opinion of all intelligent observers that the giving of aid from abroad simply makes the Chinese government more inactive in preventing the floods by a system of levees.

H. L. BAILEY, '89, who a year ago took up his work as a missionary of the A. B. C. F. M. at Pasumalai, India, has been obliged most reluctantly to return to this country. The climate has proved too trying for both himself and his wife.

E. N. HARDY, '90, was married to Miss Nellie M. Severy at Westboro, Mass., Oct. 22. They are at 500 East Sixth Street, South Boston, in which city Mr. Hardy was ordained, Nov. 4, assistant pastor of Phillips Church. President Hartman preached the sermon at this service.

G. M. MORRISON, '90, whose acceptance of a call to Ada, Minn., was noted in October, was ordained in that place Oct. 21. Among those taking part in the service was H. P. Fisher, '83, who has been visiting in Minnesota during the autumn.

The corner stone of a new church building, to replace the one burnt in June, was laid at Dudley, Mass., Oct. 16. The church is to be built of brick, in the Romanesque style of architecture. It will seat 360 persons, and will cost about \$50,000. The pastor, T. C. RICHARDS, '90, is to be congratulated on the completion of facilities for his work which is thus promised.

H. D. SHELDON, '90, of Buffalo, N. Y., was married, Oct. 14, to Miss Grace Safford, at her parents' home in Madison, Ohio.

A. L. STRUTHERS, '90, was ordained on Nov. 2, at Minneapolis, Minn., where he is in charge of the mission work of Plymouth Church. Mr. Struthers expects to make the Central Mission his special field of labor.

W. F. WHITE, '90, has accepted a call to Trumbull, Conn., and is already at work in his new field.

RICHARD WRIGHT, '90, was ordained to the ministry in Pilgrim Church, Providence, R. I., Nov. 4. President Hartman was the preacher, and among the participants in the service were Dr. Thomas Laurie of the Pastoral Union, and E. T. Fleming, formerly a member of the present Senior Class, now pastor of Olivet Church, Providence. On Nov. 12 Mr. Wright was married to Miss Elisabeth Abbe, at the bride's home in this city, where they will reside for the present.

W. H. PARENT, who has been two years with the present Senior class, was ordained pastor of the French Presbyterian Church at Green Bay, Wis., Sept. 25.

Seminary Annals.

THE SEMINARY LIBRARY.

The curiosity of any visitor to the Seminary, during the past six months, must have been excited by the spectacle of men and horses engaged in removing our stiff Hartford soil, and the sight of the huge pile of brown-stone which was being built into foundation walls in the excavation just to the south of the present library building. And, doubtless, no visitor has left our halls without being informed that the new structure, now rising to the height of the water-table, is the *CASE LIBRARY*—the last work of that generous friend to whom the Seminary owes so much of its present and prospective usefulness. Probably the visitor has asked some questions as to the plan and appearance of the completed work, for it is but little that the most vivid imagination can picture from the bare outline of cellar walls. It is the purpose of these pages to answer some of these inquiries, and to describe, in general outline, what the Case Library is to be.

The lot on which the new building is placed is broad and deep, running to the rear line of the other property of the Seminary, and sloping gently from front to back. On this piece of ground will be what practically amounts to two buildings, though constructed in absolute continuity:—the library offices and reading-room to the eastward and facing the street; and, adjoining it in the rear, the book-room, a part of the same building and yet so separate and so unlike in construction as to constitute almost a second structure. The front building will be nearly square, having a breadth on Broad Street of 65 feet, and a depth of 53. Its height will be two stories, surmounted by a lofty roof. The rear building, on the other hand, will be 55 feet in width and some 94 feet deep, and will be but a single story in height, though crowned, as in the case of the front portion of the structure, by a roof of considerable elevation. Under both buildings, and not reckoned in our statement as to their height, will be a dry and well-lighted basement; and such is the slope of the lot to the rearward, that under the back building there will be, in addition, a sub-basement, lighted by its own windows. While the external appearance of the rear portion of the Library will be rather plain, the front building, and especially the street face, will be more ornate than

the rather severe front of the present Seminary structure, while the similarity of material used in the construction of the older edifices and the new will prevent any incongruity in their general appearance. Like all our buildings, the materials of the new Library will be brick, with brown-stone foundation and trimmings; but the front of the new structure will be romanesque, its low, broad arches and its corner tower making it decidedly more elaborate, architecturally, than anything we have thus far attempted. The front line of the Library will be the prolongation of that of the chapel, and therefore slightly in advance of the main portion of the Seminary building, the design being that as the lofty chapel furnishes an appropriate finish to the long face of the Seminary halls at the northern extremity, so the Library should terminate it to the south.

Two approaches will admit one to the new Library, one direct from the street, and the other by a passage from the present Library (our future Museum, we hope), affording a covered connection between the library office, and the lecture-rooms and dormitory. In this respect, the new Library will be as accessible to the students as the old, while the wants of the general public will be better met by the direct access from the street, than at present.

Let us place ourselves, in imagination, before the completed structure, and enter from the street door. As one passes up the walk to the flight of steps giving admission through the low, broad, Norman arch of the doorway, one sees at the left of the entrance the round-projecting corner tower, a story higher than the rest of the building, and surmounted by a conical roof; while to the right of the doorway is a broad arched window, not unlike the portal in its romanesque effect, gives promise of ample light within.

Passing into the building, one enters a vestibule, nine feet in depth, from which the stairway-hall may be reached by a door opening on the left (the stairs are to occupy the corner tower); while, if we push open the large swinging doors directly opposite the entrance by which we have come in from the street, we find ourselves at once in the spacious reading-room, 42 feet by 25, panelled and furnished in oak. The middle of the southern wall of this room is occupied by a large old English fire-place, ornamented by an inscription commemorative of the giver of the Library, and wide-jambled enough to admit of the huge logs formerly needed to withstand the cold of a New England winter, and now justly regarded as adding much to the cheer of so home-like a place as a reading-room should be. On either side of the chimney are entrances to smaller rooms, that on the left being octagonal in shape (formed in part by a bay-window projecting from the southern wall of the build-

ing); and that to the right designed to serve as an office for the librarian. The octagonal room, some 18 feet in diameter, will serve, it is hoped, to meet the requirements of those who need to consult a greater number of books, or seek more privacy than the general reading-room will allow. A similar desire to make the library available for the use of serious students has led to the arrangement of three studies, beside a handsome lecture-room, in the second story of the building; while, if the exigencies of study or instruction demand additional room, a third story in the lofty roof can be similarly arranged. It is thought probable that *institutes*, and all small classes of a special character, will be held in these second-story rooms, to the relief of the present lecture-halls of the Seminary.

Returning now to the main reading-room we may note, in passing, a conversation-room, 18 feet by 18, opening from the northeast corner of the reading-room, facing the street, warmed by its own fire-place, and lighted by the great arched window of which mention has been made in describing the front of the building. We remark, also, the passage, already spoken of, giving direct admission from the dormitory and recitation-hall, through the old Library to the new. This opens on the north side of the reading-room, opposite the fire-place just described. From the west side of the reading-room, opposite the entrance from the street, large folding-doors admit into the rear building, or book-room. Directly inside of the doors is the delivery desk, while on the left, as one enters within the hall devoted to books, is the card catalogue. The rest of the floor of this spacious apartment, 90 feet by 50, is devoted to the ranks of book-shelves, similar in construction to those with which the alumni have become familiar in the old Library. Large windows on either side afford ample light, while the loftiness of the roof and the size of the room will make it easy to maintain an even temperature. For present necessities, the single floor of the book-room will afford more than sufficient space; but should the library grow as it is hoped that it may, the upper of the two basements may be fitted up in a similar manner, and is high and light enough to be nearly as available as the main room. Below all, in the sub-basement, is a packing-room, having its own special door at the rear of the building, through which heavy boxes may be delivered. A small elevator, worked by water, will aid in the transfer of books from the basement to the main floor. Thus equipped, and with all its resources called into play, the book-room will easily contain 225,000 volumes. In this rear portion of the building, everything is constructed with special regard to the avoidance of danger from fire. The floors are brick arches, supported by iron girders and brick and iron pillars. The walls are wainscoted

and finished, not in wood, but in pressed brick. No heating apparatus, other than the fire-places already described, will be placed in the building; but heat and ventilation will be cared for by an elaborate system of steam pipes arranged in flues in the wall, and connected with the boilers which supply warmth to the other Seminary buildings. A similar regard for safety leads to the construction of the roof on iron trusses and large exposed timbers, while the covering will be of slate, and the ornamentation of copper. It may be said that the cost of the library building, exclusive of the land and the furnishings, will be not far from \$70,000.

It would be unfitting to describe the external surroundings in which our library is to be placed, and not also to speak briefly of the collection of books itself, which is the real object of all this care. The library of the Seminary has a peculiar history. When the institution first occupied its Broad Street quarters, and its then new library building, in 1879, the collection numbered not far from 9,000 volumes, and perhaps as many pamphlets. It was supposed that ample provision had been made for their housing for years to come; but, during the next few years which followed 1879, Mr. Case put large sums of money at the disposal of the Library Committee, and books were added to the library, sometimes by ten thousand in a single year. Several sales of importance occurring in Europe during this period, and some special collections coming upon the market, our shelves were rapidly filled, far beyond the capacity of the library building. But about five years ago, Mr. Case, who has always been the library's chief, but not its only, benefactor, ceased his extensive gifts for immediate purchase, and since then the library has barely held itself abreast with the tide of current publication. Arrangements are now being made, however, by the trustees of the Seminary, which will place the library on a permanent and healthful basis. The library shows, naturally, the effect of the circumstances of its acquisition. It now numbers between 45,000 and 50,000 volumes, and some 20,000 pamphlets. In many lines, where extensive collections happened to come upon the market during the years when large purchases were made, the shelves are very rich. But they have serious gaps and deficiencies also. The special strength of the library is in historical publications of the sixteenth, seventeenth, and eighteenth centuries; in collections, like the *Acta Sanctorum*, the *Monumenta Germaniae*, the *Patrologia* of Migne, or the Master of Rolls Series. Its *Lutherana* are the most complete of any collection in America, and its resources on the German and Swiss reformations are admirable, especially as regards contemporary publications. Its Bibliographical material is such that excellent work may be done within its walls, as is well illustrated by Dr. Richard-

son's *Bibliographical Synopsis* in Bishop Coxe's edition of the Ante-Nicene Fathers, a synopsis almost wholly prepared by the aid of the resources of this library. In Patristics, too, an excellent collection is to be found. Rabbinical literature is largely represented. It is particularly well supplied with reprints and fac-similes of Septuagint and New Testament codices, and with first editions of Polyglots like the famous *Complutensian*. The well-known interest of the Seminary in Music is reflected in its library; and Liturgics is well presented. Probably in these lines the collections in our library are equal to those of any theological seminary in America. Its weak points are, however, numerous. In general, its collections in English and American History and Theology are not as good as those which have to do with the continent of Europe. This is especially the case in regard to New England Church and Colonial History. The main general works are in the library, indeed, but almost nothing of a special, contemporary, or local character. This lack is partially supplemented to the student by the collections in other libraries in Hartford; but the want is a serious one, nevertheless. Besides these more general deficiencies, few of our collections are so complete that there are not extensive gaps yet to be filled with books nearly, if not quite, as necessary as those we now have. The result is an almost inevitable consequence of the circumstances under which the bulk of the library has been obtained.

But whatever its defects, the excellences of our library are such that the Seminary feels that it has reason to be proud of it and grateful for it; and we trust and believe that, when housed in its new building, it will become better known and more used, not only by ministers and students, who now to some extent patronize it, but by the Christian public at large.

Since the publication of our last number, the LIBRARY has received about 700 volumes through the generosity of Rev. Charles E. Stowe, until recently settled over one of our city churches, and soon to become pastor in Simsbury, Conn. The works thus presented formed a part of the library of his father, the late Professor Calvin Stowe, and, as might be expected from the well-known interests of that distinguished scholar, have to do largely with Old Testament studies. Other departments of scholarship are, however, well represented; and in especial several sets or portions of sets of magazines, now not easily procurable, are included in this valuable gift.

The new LIBRARIAN, Rev. Alfred T. Perry, having resigned his pastorate in Ware, Mass., will begin his duties here about January 1.

THE CONVENTION OF CHRISTIAN WORKERS.

The Fifth Annual Convention of Christian Workers in the United States and Canada was held in Hartford, November 6-12, in the South Baptist Church. This occasion was considered to be of such importance by the Faculty of the Seminary that two of the three regular daily class exercises were suspended during the convention.

It would be out of place here to attempt a full account of the meetings. The complete stenographic report is already being put in type, and may be ordered from the Bureau of Supplies, Miss A. W. Hyde, Manager, New Haven, Conn. To have received the full benefit of the convention and to be able to justly appreciate it, one must needs have been to all, or nearly all, of its sessions. Otherwise a partial and perhaps unjust view might be the result. All that can be attempted at present is to give the general impression made by the whole, and to call attention to a few particulars.

The *personnel* of the gathering was remarkable for two features — *variety* and *unity*. Here were assembled men and women from all portions of the United States and Canada. They belonged to no one class, rank, or denomination. Some were laymen, some were ministers. There was the ripe, mature Christian scholar, and right alongside of him, even on the platform, one of the rough diamonds of human nature. Both sexes were present and in perhaps equal numbers. The experienced and inexperienced, the young and the old, the rich and the poor, the high and the lowly, — all were represented at this gathering. And yet amid all this variety there was a wonderful unity. Distinctions were only felt, not made. One does not need to look far for the reason. It is suggested in the name, *Christian* Workers. The bond that held together so firmly all this diversity was the one common aim — all were working for the common Saviour of all.

The gathering was representative in character. Of course, not all of the Christian workers in the country were present. But those who were there well represented the nature and extent of aggressive Christian work now being done throughout our land, with this important exception: the great lines of purely *denominational* work were not represented. These are annually exhibited at the several great denominational gatherings, such as the National Council, General Assembly, etc. What this convention showed was rather what is being done by other than strictly ecclesiastical agencies, by those efforts which have sprung up here and there as need demanded. This gave to the meetings a peculiar character, and at the same time a peculiar charm. Each one could learn something which he could make use of in his particular sphere, for many plans of different per-

sons in very diverse kinds of work were presented and discussed. Perhaps it is not too much to say that one of this convention's distinguishing features was that it gave a noble picture of Christian *people* at work for the Master.

Many lessons, even for the man of ripest Christian experience, could easily have been learned here. Certain principles, however, were fundamental, and agreed upon by all. One of these was the inestimable value of the *spiritual* nature of man. Many were the plans for making him better physically, intellectually, and morally; but first in importance — the beginning and the crown of all endeavor, was held to be the bettering of his spiritual nature. And, as a consequence of this, due, no doubt, to definite personal experiences as well as to the evident failure of all other means, the great fundamental truths of Christianity were exalted, believed in, and applied in a way that was truly refreshing and encouraging. The absolute authority of the Bible, the all-sufficient as well as the all-important value of Christ's atonement, the reality and value of prayer, the necessity of salvation through faith in Christ alone, — these and their co-ordinate truths were clearly seen to be the principles which were the foundation stones of character in the workers of this convention.

Two great truths were brought out with so much force that more than a mere passing notice must be given them. One of these, the reality and necessity of the presence of the Holy Spirit, was emphasized so strongly and backed up by so much practical experience that the most skeptical must surely have been, if not convinced, at least rendered much more thoughtful about this fact, which has been almost ignored in certain spheres of Christian influence and practice. The other truth was this: if men are to be saved by men as means, the way to save them, no matter what their condition may be, is to *go to them* and work directly with them.

The addresses and papers were, for the most part, good both in style and in delivery. Naturally there were great differences, both in ideas and in the manner of presenting them. The earnestness, however, with which everything was said and done insured attention and, no doubt, charity in criticism. The program arranged for the discussion of over fifty topics, all of which were taken up with two or three exceptions, and these were omitted simply because the speakers were prevented by sickness from attending the convention. It is not possible to present here a criticism of each one of these topics or the speakers who discussed them. There were some members, however, who deserve special notice, both because of the force of their own personality, and because of the value of what they said.

The presiding ability of Rev. R. A. Torrey, the chairman, was remarked on every hand. It is not too much to say that the success of the convention was largely due to his promptness and decision. Without being haughty or overbearing, he kept the speakers strictly to the time limits allotted them. There was no unnecessary haste, no lagging delays. Everything was done promptly and in order. But Mr. Torrey was not only an excellent chairman. He also showed himself to be a master in his special line—the use of the Bible as the instrument, in the hands of a Christian worker, in saving souls. Mr. Torrey's outline of the doctrines necessary for a Christian worker to hold, his account of the work of the Chicago Evangelization Society, and his purely extempore answers to questions asked in the course of the meetings,—all showed that he had carefully studied and mastered his subject.

Col. Clark (whom some one has said was the “gem of the convention”), of the Pacific Garden Mission, Chicago, won the respect and affection of all by his earnest, devoted Christian spirit, full of love to Jesus and a longing that souls might be brought to Him.

Miss Bertha Wright, of Ottawa, Can., made a profound impression as she related the way she, with others, had been led, in danger of their lives, and in the face of opposition, to establish mission work in her city and the surrounding district.

The two Hadley brothers, engaged in mission work in New York City, stood as living witnesses of what the power of Christ can do for a drunkard, and their words of encouragement and appeal came with peculiar force because they came from life-experience.

Rev. F. M. Lamb delighted all by his sweet singing. He sang apparently without effort, but most effectively.

There were other speakers: Rev. Dr. A. J. Gordon, of Boston; Mrs. J. K. Barney, of Providence, R. I.; Hon. W. H. Howland, of Toronto, Can.; C. W. Emerson, M.D., of the Emerson School of Oratory, Boston; Rev. C. A. Dickinson, of Berkeley Temple, Boston, who made addresses which aroused decided interest. The wit of the convention was undoubtedly Rev. Mr. Hector (colored), who, with his Jubilee Singers, did much to relieve the mental strain of the discussions.

It was gratifying to note how generally the pastors of Hartford and neighboring districts attended the convention. At one session there were seventy-seven clergymen present. If these gatherings continue to exhibit the same increase of interest and influence as in the past, they will prove one of the most powerful agencies for the promotion of Christian unity and activity in the history of American Christianity.

A new feature in the Seminary life of the present year is the delivery of ADDRESSES BY SPECIALISTS on subjects which have a more or less important bearing on the practical life of a minister. These addresses are considered a part of the course of instruction in the department of Practical Theology. The hour set apart for this purpose is 6.45 P. M. of certain Wednesdays of the year. Up to the time of writing, four of these addresses have been given. The speakers have been Rev. W. J. R. Taylor, D.D., of New York City, on *Sabbath Observance*; Henry Barnard, LL.D., of Hartford, on *The Relation of the Ministry to Educational Journalism*; Rev. David A. Reed, of Springfield, Mass., on *Industrial Education*; and Rev. Francis E. Clark, D.D., of Boston, Mass., on *The Christian Endeavor Movement*.

Dr. Taylor called special attention to the present attempts to destroy the sanctity of the Sabbath at the World's Fair, to be held in 1892. He also gave a good account of the literature on the Sabbath, and of the work that is being done by the American Sabbath Association, of which he is Corresponding Secretary.

Dr. Barnard, whose life has been devoted to pedagogics, related the long, and in some respects discouraging, struggle which Educational Journalism has endured, not only in this country, but in the world. He said that this department of literary activity is not yet fully developed, but nevertheless is doing a large and very important service in giving teachers an opportunity for exchanging views, learning new and improved methods of teaching, and getting into closer contact with the world's progress in the art of pedagogy. The present improved methods of instruction, even in primary schools, are largely due to the efforts of educational journalists. One example will enforce this. Fifty years ago there were no blackboards in use. An article entitled "Slate and Blackboard" was written, advocating the use of these helps. It created such an interest in the subject that 30,000 copies were demanded, and it is certain that the subsequent use of blackboards was largely due to this one article. Like other important movements, Educational Journalism has succeeded in firmly establishing itself. There are now over 200 such journals published in the world, of which number America can claim over 125. Dr. Barnard impressed his hearers with the importance of this line of work, and of an increase of interest in it on the part of the ministry, strongly recommending that each minister have among his periodicals at least one devoted to Education.

Rev. Mr. Reed called attention to the great interest now being taken in Industrial Education. Schools for this purpose are being established in different parts of the country. Since Mr. Reed is himself at the head of one of these schools at Springfield, Mass., he is naturally much interested in the subject. He said that the object of this education may be either purely disciplinary, or both disciplinary and financially helpful. In some of these schools, such as the one in St. Louis, the work is done simply for the sake of the drill it gives to those who do it; in others the product of the labor is sent to the markets and the workman gets a remuneration. Mr. Reed spoke of some new methods that are proposed for the Springfield school, and laid especial emphasis on the idea that these schools could be made a great evangelistic agency in the hands of Christian managers.

The name of Dr. Clark is as widely known as is the Christian Endeavor movement. His address was both historical and explanatory. He gave a brief *resumé* of the history of the Christian Endeavor Society, and also emphasized several ways in which it can be of great service to the pastor. It helps to raise the standard of devotion among the young people; by means of the mere organization the pastor is helped; this organizing of the forces of the Church can be made a power in the hands of a skillful minister; the Society, by means of its committee-work, can relieve the pastor of much labor which he would otherwise have to do himself.

The work of the SCHOOL FOR CHURCH MUSICIANS goes steadily forward under encouraging circumstances. The number of regular students has increased to seven, and enrolments in special courses continue to be made. Instruction has gone on without break since the first of October, except for part of a week at Thanksgiving. Mr. A. R. Parsons of New York has been on duty on Thursdays for piano instruction, and has had his time full from the first. Mr. E. N. Anderson of Worcester, the vocalist and conductor of the Small Chorus of the Choral Union, has been so much sought as a teacher that he has had to give two days (Wednesdays and Thursdays) each week, instead of one, as originally arranged. Mr. J. S. Camp, of Hartford, has been giving organ and piano lessons to both regular and special pupils. Mrs. V. P. Marwick, also of Hartford, is directing work in voice-building. Mr. H. A. Norris of Boston, who was to have taught organ-playing, and to have assumed the direction of the Large Chorus of the Choral Union, has been prevented from beginning his work by a severe illness. In addition to the above individual instruction, class work has been progressing in several subjects. Mr. E. E. Ayres of the Seminary is training classes both in harmony and in counterpoint, using Emery's *Harmony* and his own *Counterpoint* as text books. Professor Pratt, besides conducting the Large Chorus of the Choral Union during Mr. Norris's illness, is teaching a class in sight reading, using a modification of the Tonic Sol-Fa method, and has been lecturing on the history of music, using Naumann's large *History* as a standard book of reference, with collateral reading in the library, and frequent written examinations. He has also begun to develop through lectures the Encyclopedia of Music, that is, a systematic survey of the entire field of musical science. About the middle of November the regular students entered upon a series of ten lectures on Acoustics, by Professor Robb of Trinity College, in which the subject is being exhaustively treated in its relations to music. These lectures are partly given in the finely equipped physical laboratory of the College, and are abundantly illustrated by experiments. The apparatus of the School now includes a superb Chickering concert grand piano, secured through the firm of Ludlow Barker & Co. Negotiations have been in progress for some time to secure a first-class three-manual pipe organ from some one of the best makers in the country. With a view to providing a suitable place for this latter instrument, the north wing of the School building on Asylum Avenue has been transformed, by removing the floor between the first and second stories, into a high and spacious room, admirably adapted to its purpose. To facilitate technical work in organ-playing, a good pedal piano has been obtained through Gallup & Metzger, and is in daily use. The headquarters of the School have been repaired and painted, under the efficient oversight of Mr. J. W. Allen, so as to present a most attractive appearance. Almost all of the instruction is now given there, except the rehearsals of the two choruses of the Choral Union. Everything indicates that the growth of the School is to be steady and gratifying in every respect.

The rehearsals of the CHORAL UNION progress smoothly and promisingly. The Large Chorus, though considerably smaller than last year, owing to the new rules about admission, is very well balanced and is doing most faithful work under Professor Pratt's direction. The two works now in rehearsal are "Bethany," a new cantata by C. Lee Williams, of Gloucester Cathedral, and "The Light of Asia," Dudley Buck's recent oratorio, based upon Edwin Arnold's famous epic. The two works are in strong contrast in subject and style, and thus serve as mutual foils. The Small Chorus, numbering about 35 members, has been devoting itself, under the leadership of Mr. E. N. Anderson, to the preparation of four or five short works

of the French composer Gounod. These works, with several solo selections from the same composer, were performed at a private musicale for the members of the Choral Union and their friends on December 10. The full program and report of this event will appear in our next issue.

The POPULAR CLASSES conducted by various members of the Faculty are in successful operation. The total enrolment of students in these classes is about 300. About 175 are in regular attendance upon Professor Walker's course on *Europe and America from the Rise of Frederick the Great to the Fall of Napoleon*.

The first two ALUMNI LECTURES of the year were given by Rev. E. H. Knight, '80, on Dec. 8 and 9, the subject being *The Apocrypha*. Professor Walker gave on Dec. 12 a public FACULTY LECTURE on *A Chapter in Early New England History*. Of these reports will be given in our next issue.

During the Christian Workers' Convention MORNING PRAYERS at the Seminary were conducted by the following representatives of the convention: Rev. R. A. Torrey, Col. G. R. Clarke, Hon. W. H. Howland, Miss Bertha G. Wright, Mr. K. A. Burnell, and Messrs. O'Brien, Ironsides, and Davis.

The ROLL OF STUDENTS for the present year, as given on page 46 of our first number, should now be altered by the omission of the following names: from the Middle Class, H. H. Wentworth; from the Junior Class, M. E. Hawkins, G. D. Rice; and the following names should be added to the list of the Junior Class: Haig Adadourian, Kasbar Der Kasparian, H. M. Pilibbosian. The Middle Class now numbers 16, and the Junior Class 20, and the total enrolment remains as before given, 65.

The "HENRY P. HAVEN SCHOLARSHIP," which was noted among the recent gifts to the Seminary in our last issue, was accidentally attributed to the wrong source. The giver should have been stated to be Mr. Henry R. Bond, trustee of the Haven Trust Estate.

The Faculty Room has been enriched and beautified during the last few months by the addition of several PORTRAITS of great value. First to find their places there, in company with the treasured picture of Dr. Wm. Thompson, were the portraits of the late Rev. Mr. Baldwin and his wife, from whom was received the munificent gift of a fund for supplying each member of graduating classes with the nucleus of a library. Next in order of time came the portrait of the late Newton Case, painted during his lifetime by Mr. Charles Nöl Flagg, a striking and life-like picture. Next is the portrait of the much-beloved Professor Karr. It was painted by Mrs. J. A. Hodge of this city, who enjoyed exceptional opportunities for studying the face and expression of Dr. Karr, as the conspicuous truth and grace of the portrait amply show. This painting has become the property of the Seminary through the liberality of Mr. J. F. Morris. Furthermore, Rev. Francis Williams, of Chaplin, the oldest of our present Trustees, has recently added a fine crayon portrait of himself to our most interesting and valuable collection.

The regular work of the GYMNASIUM began on Thursday, Nov. 13, under the direction of Mr. L. P. Hitchcock, of the Middle Class. General class and individual drill of various kinds is given four days in the week at 5 P. M. All the students are expected either to take this drill or to substitute its equivalent. A daily record of exercises is to be kept by each student on printed blanks provided for the purpose, and is to be reported to the instructor.

From the list of public gatherings which were participated in by members of the Faculty between Oct. 1 and Dec. 1, we select the following as meriting special mention. The success of the Sixth Annual Conference of the Connecticut Christian Endeavor Union, which was held at Willimantic, on Oct. 6-7, was largely due to the efforts of its presiding officer, Professor Nash, whose annual address had for its subject *The Duty of Evangelistic Effort*. At this Convention Professor Taylor made an address on *The Home Field*. On Oct. 8, Professor Pratt gave an address before the Springfield (Mass.) Christian Endeavor Union on *Singing with the Spirit and the Understanding*. President Hartranft took part in the reception tendered to President Gates of Amherst College by the Connecticut Valley Congregational Club, at Holyoke, on Nov. 15, speaking on *The College and Christian Education*.

THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE held its eleventh annual meeting at Allegheny, Pa., Oct. 23-26. Thirty-five seminaries were represented by nearly three hundred students. The delegates from Hartford Seminary were F. N. Merriam, of the Senior Class, who read a paper entitled "The Circulation of the Bible as an Evangelizing Agency"; and G. A. Wilson, of the Middle Class, who opened the discussion on the paper. Among other subjects considered in papers and addresses were:—"The Prospects of Africa," "The Student Volunteer Movement," "The Nature and Demands of Frontier Work," "Should Churches and Schools Support their Own Missionaries in the Foreign Field?" "City Mission Work," "The Prospective and Actual Pastor in his Relation to Missions." The evening addresses were by Rev. Wayland Hoyt, D.D., of Minneapolis; Rev. David McAllister, D.D., and Rev. Geo. T. Purves, D.D., of Pittsburgh; Rev. W. H. McMillan, D.D., of Allegheny; and Rev. J. L. Hurlburt, D.D., of New York. The next annual convention of the Alliance will be held with Vanderbilt University, Nashville, Tenn.

THE STUDENTS' ASSOCIATION has chosen G. A. Wilson, '92, Steward, in place of H. H. Wentworth, resigned.

THE THANKSGIVING RECESS this year extended from Wednesday noon to Monday noon. A large number of the students went away, either for the whole time or for the day.

THE LECTURES ON FOREIGN MISSIONS by Rev. A. C. Thompson, D.D., will this year consider India as a field for missionary work. After surveying that country's leading features, geographical, ethnographical, historical, and religious, the demands, difficulties, encouragements, and prospects of evangelization will be set forth. Then the first Protestant mission, the Dano-Germanic in Tranquebar, will be sketched, with a special portraiture of Ziegenbalg, Plütschau, and Schwartz; next, the first mission of the American Board, that at Bombay, followed by sketches of our later India missions, especially those of Ceylon and Madura. The closing lecture will give an outline of operations in India by other missionary societies. The date of these lectures will be late in the second Semester.

THE ANNUAL REGISTER for the present year is now being prepared, and will be issued about New Year's.

THE FIRST SEMESTER ends on Saturday, Jan. 17, the last two days being devoted to the semi-annual examinations. The second Semester begins on the following Monday, when a new recitation-schedule goes into operation.

The three new FACULTY RESIDENCES are approaching completion. That for

the President, which is being erected by the Seminary, is on the northeastern corner of Gillette and Niles Streets, one of the highest points in the city. Its plan provides many and spacious rooms, with elegant fittings and furnishings throughout and numerous conveniences, including electric lights. The architect is George H. Gilbert, and the construction has been personally supervised by Mr. John Allen, the chairman of the Executive Committee. Professor Zenos is building on the north side of Niles Street, a few hundred feet east of the President's house. The general style of his house is French, with a high roof, rising to a point in the center. A distinguishing feature is a graceful chimney on one of the front corners. The architect is Melvin H. Hapgood. Professor Pratt's new house is on Gillette Street, on the next lot to that of President Hartranft. The roof of this house is Swiss in style, and the upper part of the walls is of wood instead of brick. Mr. Hapgood is also the architect here. In both these last-mentioned houses, which are on a smaller scale than the first, much ingenuity has been expended in economizing space. The three houses have fine studies, all of which are located in the front of the third story. All the occupants hope to be settled early in the new year.

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EDITORIAL BOARD:—Professor Waldo Selden Pratt, Professor Andrew C. Zenos, D. D., Rev. Franklin Samuel Hatch, Rev. John Luther Kilbon, Mr. Edward Everett Nourse.

IN this number we are constrained to reduce our editorial notes one-half, and to omit one department of news altogether, so as to give without abridgment Mr. Byington's article on "Open-Air Preaching in Great Britain," and to include at the same time the account which Professor Gillett has kindly furnished (at our request) of some impressions derived from his recent study at the University of Berlin. Both of these articles, we believe, will be found fresh and highly interesting.

NOTHING is more significant in the field of aggressive Christian effort to day than the disposition to find new and better methods. The phenomenal increase in the population of cities during recent years has forced a reconstruction of evangelistic methods there employed. Two methods have been mainly in vogue hitherto: one the modification of stated church services, so as to attract and influence unbelievers in and by and after such services, and the other the sending out of individual missionaries to work conversationally. The method to which Mr. Byington is devoting so much and such able atten-

tion, is properly an extension of the latter, though sometimes joined with the former. Conversation is at best a limited process of inculcating truth. It must necessarily traverse over and over again the same topics with successive interlocutors. What is more natural than to try to converse at once with twenty, a hundred, a thousand persons, if only they can be gathered and be made to listen? But it has become plain that the aggressive worker must not wait for his hearers to come to him; he must go to them. The fish will not leap out in search of the net. The net must be spread in the stream.

In this country the experiments thus to proclaim the Gospel to many persons at once in the midst of their hurrying to and fro in a city street, or when gathered at some out-door amusement, have been discredited principally because they have been supposed to be futile, or because they have been undertaken by men in whom, for various reasons, the Christian public generally has little confidence. The lesson taught by Mr. Byington's investigations in Great Britain is simply that this kind of effort is there conspicuously successful, and has the sanction of the choicest Christian judgment. The opposition to the effort arises from a distrust either of the adaptation of the Gospel to the real and conscious needs of the common people, or of the power of such messengers as the Church can furnish to present the Gospel in its adaption to those needs. In either case such distrust is shameful, since it implies either a doubt of the efficacy of Christianity itself, or a doubt of the power and willingness of the Spirit of God to find and equip suitable human agents for His work. Whatever prejudice against open-air preaching may have been aroused by its inconsiderate or faulty use should be confined to its abuse. What is wanted is not less open-air preaching, but better. The Church should not hold aloof from it with a half-sneer, but turn into it the best talent and consecration at its disposal.

We understand that Mr. Byington has collected materials on various aspects of this subject with a view to a more careful and systematic presentation than has ever been made. We hope that he will carry out his project with the same persistence and enthusiasm that he has already shown, and that his results may command the attention of thoughtful ministers and laymen everywhere.

OPEN-AIR PREACHING IN GREAT BRITAIN.

In the summer of 1890 my church gave me leave of absence to visit Great Britain for the sake of investigating methods of city evangelization employed there. My own experience at home in open-air preaching had already suggested that subject as an important line of inquiry ; but when my preliminary studies before starting revealed that that form of aggressive Christian work, instead of being used only in a desultory way, under hostile criticism, as in America, was there regarded as both legitimate and important, I determined to give it special attention. I visited the leading cities throughout the Kingdom, attending 60 to 70 open-air meetings, each in a different locality, and each conducted after his own fashion by a different leader. I sought the opinion of prominent men, of those in the rank and file of Christian workers, and of outsiders, questioning them concerning their estimate of its value, and their methods if they practiced it themselves. Through the kindness of Mr. Gawin Kirkham of the Open-Air Mission, I secured much literature, running back thirty-five years, and including incidents, methods, and results from every part of the Kingdom. Considering the whole subject critically, and comparing this with other methods of city evangelization employed in Great Britain, I came to the following conclusion : In some directions Americans are in advance ; but we are far behind in others, and especially in open-air preaching, which we scarcely deign to notice, but which across the water is constantly, extensively, and effectively employed. The conviction was deeply impressed upon me that we, as well as they, could and should use it, and that every possible effort should be put forth to make known its importance and value. Out of these experiences and convictions this article has sprung.

In this article I shall attempt simply to describe the extent, form, and results of open-air preaching in Great Britain at the present time. Other phases of the subject deserve consideration : — The best methods of conducting open-air services ; a history of the movement, including the extent and manner of

its use by Moses and the prophets, by Christ and the apostles, by the fathers, the monks, and the great reformers; its value as a factor in city evangelization; and the need of it in America. These I hope to present at some future time.

In American minds open-air preaching is associated mainly with the Salvation Army, but in England that organization was not a pioneer in this direction, but simply adapted to its army system practices already widely prevalent. Various denominations, organizations of Christian laymen, and many independent workers have approved and adopted it.

The Church of England, for example, sustains many open-air preaching stations, concerning one of which the *London Daily Telegraph* of July 8, 1890, says: "Lord Radstock delivered an address in the churchyard of St. Botolph, Aldersgate street, between one and two o'clock yesterday, to upwards of 4,000 business men. Open-air services have been carried on daily during the last two summers by the Rev. T. Selby Henrey. Among the speakers for this month will be the Bishop of Bedford, the Archdeacon of London, General Sir R. Phayre, Sir William Charley (Common Serjeant) and Lord Radstock (second time)."

St. Mary's Church, Whitechapel, London, has an outdoor pulpit built in the wall, into which the clergyman enters from within and addresses those who gather in the churchyard or listen from the sidewalk. It was from a colored man, standing in this pulpit and facing almost the very place where those horrible murders were committed, that I heard the most powerful discourse on the immortality of the soul to which I ever listened. I was told that the rector of another church in that same district was accustomed, in conducting open-air services, to take with him on the street his choir-boys, the entire company dressed in their robes.

In a conversation on this subject Canon Rycroft of Liverpool said to me: "To show you how I stand, I need only say that a week ago, after my evening service in the church, I preached on the street to an audience of over 1,000, most of them men." A few years ago various bishops expressed their opinions, the Bishop of Durham saying: "The movement for open-air preaching has my approval"; the Bishop of Manchester: "We do what we can in this diocese as opportunity offers in that

way, and I myself am frequently addressing bodies of men in the open air, or at least in sheds or workshops"; the Bishop of Litchfield: "I have always encouraged and always practiced open-air preaching;" the Bishop of Rochester, referring to the "Sermon Day": "I heartily approve of the work of the Open-Air Mission, and wish God-speed to its useful operations. On the day you name I hope to be preaching in the open air myself to some navvies in the neighborhood." The "Sermon Day" mentioned was a Sabbath on which the clergymen of London and its suburbs were requested to present to their congregations the subject of open-air preaching. Many acceded to the request, among them being fifty-two Baptist, forty-nine Congregational, thirty-five Methodist, and sixty-five Church of England clergymen.

The Presbyterians also are aggressive along this line. Last year's report of the Evangelization Committee of the North and South Presbyteries of London contains the following: "The special feature of the year was the organizing of the open-air work, the result being that fully thirty places in London, besides several in connection with our country congregations, were regularly every Lord's Day during the summer months, occupied by ministers and members of our churches. In addition to these separate open-air services, there were four of a united character, namely, three at the beginning of summer in Regent's Park, Victoria Park, and Blackheath, and one at the close of summer in Regent's Park. Several ministers took part in each of these united services, and it is perhaps not too much to say that there never has been so large an open-air service in Regent's Park as that held on May 5, when the number attending was variously estimated at from 3,000 to 4,000."

Much might be said concerning the open-air work of the Salvation Army, "instant in season, out of season"; of the Baptists, so aggressive in city evangelization; of the Congregationalists, quick to adopt new methods for advancing the Master's kingdom; of the Methodists, who perhaps lead all other denominations in out-door work; and of the Quakers, whom the Spirit, sometimes commanding silence within their halls of worship, drives forth to proclaim to the passing multitude the unsearchable riches of Christ.

Most profitable and inspiring would it be to consider the example of the leaders: of John McNeill, Scotland's sturdy son and London's famous preacher, to whose influence largely is due the increase of open-air preaching among the Presbyterians of the metropolis; of Newman Hall, whose church sustains during the summer daily open-air services (he himself often participating), and who by the special and most appropriate request of the Open-Air Mission has lectured on "My Personal Recollections as an Open-Air Preacher," and "Successful Open-Air Preaching"; of Theodore Parker, who began his preaching in the open air; and of Spurgeon, who probably has more often addressed vast open-air audiences than any living man, and who, however much the subject may be neglected in other theological seminaries, has for his students two rousing lectures on this topic. But limits of time and space forbid. Suffice it to say that the denominations of Great Britain, as represented by their clergymen, have placed upon this way of preaching "the gospel to every creature" their seal of approval.

But ministers, however favorably inclined, can do comparatively little in this direction, for their time and strength are absorbed largely by their regular duties. The extent and efficiency of this movement, as of the Sunday-school, depends on the support it receives from laymen. Therefore their attitude, especially as shown in the undenominational organizations into which they have banded themselves, is of much importance. Take the Young Men's Christian Associations, for example. Almost all, if not all of them hold some of their meetings in the open air. At first this seemed to me outside their domain of "work for young men," but observation revealed that their audiences consisted mainly of men, and no branch of their work receives more justification in the opportunities offered of winning to Christ the young men of the great cities.

The London City Mission, employing 500 lay missionaries, says, in the report of 1890: "The committee are happy to report also that most of the society's missionaries hold open-air meetings in their respective districts, both on Sundays and week-days, and that these are the means of reaching many who cannot be persuaded to attend even a mission-room. . . . By these services the Gospel has been carried during the past year into many a secluded court and alley, as well as proclaimed

to dense multitudes in open spaces, and many instances of conversion to God are related by the missionaries."

Naturally, the most prominent in this direction is the Open-Air Mission, whose efficient Secretary is Mr. Gawin Kirkham, with headquarters in London. The object of this Mission, established in 1853, is to encourage, by means of publications and addresses, the judicious practice of open-air preaching, to bring together the workers for mutual instruction and encouragement, and to undertake the visitation of fairs, races, and other gatherings of the people. According to their last annual report, the members of the Mission (laymen connected with it, pledged to practice and encourage open-air preaching, receiving from the Mission no compensation,) numbered 1,089; special agents (paid for special work), 20; conferences of preachers, 33; races, fairs, etc., visited, 620; towns and villages to which speakers were sent, 521; books, tracts, and cards sent from the central office, 1,255,057; addresses by the secretary, 325. This organization has had a vast influence, not only through what its members have accomplished in winning wanderers to Christ, but also indirectly in stimulating others to similar efforts, in discouraging unwise methods, and in giving character to the whole movement.

The Manchester City Mission, the Liverpool Town Mission, the Christian Evidence Society, the Christian Community, and many other organizations like them, would form interesting and profitable studies in this connection because of their constant use of this agency.

Besides denominations and societies of laymen, almost all independent missions and many individuals, alone or in company with others, push out along this line—such as George Holland of the George Yard Mission, Whitechapel, Charles Cook of Hyde Park Hall, Miss McPherson of the Bethnal Green Home of Industry, Captain Hamilton, active at Great Assembly Hall, F. N. Charrington, the founder of that institution, and H. Grat-tan Guinness, often accompanied by his students.

These organizations and individuals in London are presented not as an exhaustive list of the favorably inclined, but simply as examples which might be duplicated many times, not only in that city, but also in many others.

As there is honest disagreement among Christians con-

cerning certain expressions of belief, forms of worship, and methods of work, so undoubtedly there is concerning this. Many disapprove of it, and only a small minority actually practice it. The leaders still view the movement as in its incipient stages, and look forward to greater developments. But, on the other hand, I observed that *almost all who are actively engaged in city evangelization use it extensively.*

Moreover, it is noteworthy that these efforts have found favor with certain men of affairs. Among those who have presided at the annual meetings of the Open-Air Mission, thereby indicating their sympathy with the cause, have been members of Parliament, and among them several of the nobility. The Lord Mayor of London, while presiding in 1881, said: "It gives me very great pleasure to be here to-day, and it seems both fitting and appropriate that the chief magistrate of the city of London should give the sanction of his high office to such an effort as this. . . . I have thorough sympathy with the work. . . . I am very glad that prejudice against open-air preaching is gradually diminishing," etc. In 1884, the annual meeting being in the saloon of the Mansion House, the Lord Mayor presiding, one speaker said: "I think it is singularly worthy of remark that we meet in the palace of the chief magistrate of London for the purpose of furthering the work of an institution which a few years ago was discredited to the highest possible extent." At another annual meeting the Earl of Shaftesbury, the presiding officer for that year, said: "Amidst all the movements in which I have been engaged, and all I have known through a somewhat long career, I do not think there is one which has ever commended itself so much to my heart as this effort in which you are engaged for the promotion of open-air preaching. . . . I assure you I know of no one movement so characteristic of the times in which we live as that in which you are engaged; none on which the blessing of God seems so signally to rest; and none which is so eminently calculated to conduce to the propagation of God's truth among the large neglected masses of this vast metropolis. Depend upon it, my friends, you will find that, throughout the whole range of human history and Christian effort, no nobler sermons have been delivered, and no more acceptable prayers have been offered up,

than those sermons delivered, and those supplications presented to the throne of grace, under the broad canopy of God's heaven."

The municipal authorities, either because public opinion is so favorable, or because their own judgment approves, give it their sanction and protection. Though in a few places open-air preachers are hampered, as a rule they are given ample liberties, and enjoy the protection of the police. In London, "within the old city walls, open-air preaching is not allowed in or near any prominent thoroughfare." Elsewhere in the city the police are bound to protect it, and can stop the meeting only when the street is blocked or a householder complains. One report says: "The police have treated the open-air preachers with consideration and kindness, and the thanks of the committee are due to the distinguished officer who commands the metropolitan police, Major-General Sir Charles Warren."

The attitude of the common people, however, is of far more importance, for, though approved by ecclesiastical and secular dignitaries, open-air preaching will accomplish little unless regarded with favor by the mass of the people. In my investigations I gave especial consideration to this point. Sometimes, standing at a distance, I watched to see which passers-by took no notice of the meeting, which tarried a moment, and which stayed during the entire service. At other times I mingled freely with the audience, observing their personal appearance and manner, their interest and comments. Often I forced my way into the groups nearer the speaker, trying to catch their spirit and feelings, to listen and receive impressions as they did; or I stood where, the light falling upon them, I could see the expression on their faces, where was pictured their approval or disapproval of the speaker's words. In it all I was brought very positively to the conclusion that the people regard the open-air preacher with favor—in fact, with far more favor than they do the Christians who stay at home. This was shown by the size of the audiences, the only limit sometimes being the speaker's ability to make himself heard. The people, however, were discriminating, prompt to gather about an earnest, thoughtful man, and very quick to leave a prattler. The attention was good, and though the speakers not infrequently were interrupted, they had the sympathy of the audience, which invariably bestowed upon the disturber angry glances and sharp words,

and in one case hustled him off the grounds. It was rather an anomaly to hear one man swear at another for disturbing a religious gathering. Undoubtedly sometimes meetings are disturbed and broken up, occasionally the preacher is insulted and assailed, for infidels, Jews, and Roman Catholics are opposed to this work, and would stop it if they could. Drunken men also often demoralize matters greatly. But the people generally, by their presence, attentiveness, and loyalty, manifested a hearty approval of the movement. Such favor from classes of men so different has been won only by the employment of judicious methods, which deserve careful consideration, but which in this paper can be presented only in outline.

There are two kinds of open-air preaching, the first including services preliminary to an indoor meeting, the second including those complete in themselves.

All preliminary services are very similar in kind, the only difference being that some are more elaborate than others. In the simplest form a company gather about the entrance of a building, singing hymns until a crowd has assembled. All are then invited to enter and attend the main service. When the building is on a prominent thoroughfare this is effective. Ordinarily, however, the singers take their stand at a point some distance away, and endeavor to draw the people back with them. The Salvation Army uses this form almost exclusively, seldom holding the entire service in the open air, and certain evangelistic and rescue agencies depend altogether upon it for securing their audiences.

The Carrubber's Close Mission of Edinburgh, a remarkable organization of 500 volunteer workers, which has succeeded in reaching many of the degraded and criminal classes, makes an effort of this sort every night in the year. The evening I was there about thirty workers went to the corner of a prominent street. After the singing had drawn a crowd, prayer was offered, and a simple, earnest presentation of Christ was made. After heartily inviting all to accompany them to their hall, they started down the street singing a spirited hymn. On reaching the mission I was about to enter, when the leader touched me on the arm, and asked me if I would go again. Then

I perceived that only a part had entered, and while these commenced and sustained the meeting, the rest returned to the corner to cast again the net. The second time all entered and rejoined their forces.

The Rev. Z. B. Woffendale of the Somers Town Presbyterian church, London, made a still more elaborate use of the preliminary service the night I was with him. With a company of his young people, he went about half a mile from a theatre where he was holding special evangelistic services. Instead of returning directly to the theatre, his company halted every two or three blocks, at each place different hymns being sung, and a different person presenting the invitation. The number following increased steadily, and after their last stop, which was in front of the theatre, many followed them into the building. Mr. Woffendale also uses this agency on Sunday evening in another way. After preaching to his people he holds a protracted after-meeting. At its commencement several bands of his young men go out on the street, secure a following in the usual manner, bring as many as possible into the church and then start for more, while the pastor and his other helpers strive to win them for Christ. Thus there is a constant ingathering as one band after another brings the fruit of its labors.

The inclemency of the weather is no hindrance to work of this sort, which can be, and often is, sustained during the entire year, in winter as well as summer. In fact, many regard the stormy seasons as the most favorable, for then the people on the street are more likely to accept the invitation to a brighter and warmer place.

Open-air services complete in themselves may be found in an endless variety of forms. Still, they naturally divide themselves into four groups — those near the homes, those on the public thoroughfares, those at popular resorts, and those in the fields.

Those held near the homes are quiet and unostentatious, and are more numerous than a superficial examination would indicate. A company of Christians leave the crowded streets and enter some court or alley. Necessarily the number gathered about them is small, but in the comparative quiet of the place their voices reach many others. Under such circumstances in Manchester, I noticed as part of the audience people sitting on the front steps of their houses, standing in the doorways, and

even peering from the windows. Many interesting cases are recorded of the conversion of persons on their sick-beds, who received the invitation from the invisible messengers in the street below.

A rector in London uses this form in an ideal way. Feeling himself responsible for all the souls in the territory apportioned to him as his parish, each Sunday evening he sends out four companies of young men, who occupy as many stations. The next week they hold their meetings at four different places, and so on, week after week, until every part of his parish has been occupied, and the Gospel has been carried by their voices to every soul, whether on the street, at the saloon, or in the house.

Services on the public thoroughfares also ordinarily gather small audiences; for either the noise of the traffic drowns the voices so that only a few can get within hearing distance, or the current of the passing multitudes keeps the people from staying more than a moment, or the police object to the blocking of the way. Sometimes, however, excellent situations are found a little to one side, away from the crowd, and yet near enough to attract their attention. At such places large and satisfactory meetings are held.

In Liverpool the steps of George's Hall offer a popular and most desirable location; but the most interesting large street gathering I ever attended was in Nottingham. The streets were filled with the customary Sunday night throng, many of whom turned their steps to the market, a large open paved square. Here and there in this place were burning torches, under each of which stood a speaker, and about him a band of singers, sustaining a gospel meeting. The people who gathered about them in large numbers, though in the main attentive and respectful, were evidently the ordinary city street crowd. The whole formed a striking scene—the murmurs of the restlessly moving multitude, the crowd surging about the singers, the torches sending their light into the gloomy night, the strains of sacred music, and the earnest tones of the speakers. I shall not soon forget that evening, nor another spent in the salt market of Glasgow at the end of a Saturday. The public houses (saloons) were doing a thriving trade, with men, women, and children flocking to the bars. The police were busy marching off the offenders. The streets were filled with

men swearing, staggering, fighting, with brawling women horrible in their drunkenness, and with the children of these men and these women. Everywhere profanity and vulgarity, harsh laughter and bitter sobs—every thing depressing—nothing to uplift or sustain. A stranger in a strange land, alone in the midst of this multitude, despair seized upon me. Verily it was a place forsaken of God: here the devil seemed to hold undisputed sway. Stifled, choked with the moral atmosphere, I was about to rush away, when suddenly, above the harsh clamors, above the maudlin laughter, there rose strong, clear, sweet, the voice of one singing “Jesus died for all mankind, and Jesus died for me,” and a few minutes later, “This is my story, this is my song, praising my Saviour all the day long.” I have heard trained choirs, large choruses, vast audiences sing, but never did the good news seem half so sweet and inspiring as that night, when the young men and maidens of Glasgow came to dispute the reign of Satan in this his own domain.

The night is regarded as the very best time for open-air work, and not a few pastors, after preaching to their flocks in the church on Sunday evening, go out on the streets and in the darkness preach to those who love darkness rather than light. Mr. Cockrem of the Open-Air Mission said in explanation: “The Nicodemuses are not all dead yet.” Many who would not be seen entering a place of worship or attending any religious service, under cover of darkness will creep up within hearing distance. This is especially true of Jews, Roman Catholics, and infidels; and many are the interesting cases recorded of those who, coming thus in the darkness and finding the Saviour, have openly and fearlessly proclaimed him before men.

Services at public resorts, such as races, fairs, parks, and at the sea-shore, are held generally in the day-time. The work at the Epsom, Derby, and other races requires both courage and judgment, for the people are absorbed entirely in the contests, and little inclined to give heed to spiritual things. Sometimes large audiences are gathered, but usually the main efforts are tract distribution, and the personal conversation to which often it leads. There are special opportunities among men who, finding themselves utterly ruined and realizing thus their folly and wickedness, are ready to listen to words of warning and encouragement. This work, which, despite the difficulties,

is not fruitless by any means, is sustained largely by the agents of the Open-Air Mission and other missionaries. The following is a description of these men and their work: "Their reception varies from the most profuse gratitude to the fiercest opposition, sometimes including personal violence. Homely in appearance, cheerful in manner, quick at repartee, patient under insult, grateful for kindness, now preaching a sermon, then giving a tract, now reproving sin, then rescuing a sinner, caring for a wandering boy, taking a lost girl home, now cast down by the hardness of the human heart, and anon lifted up by the power of the Word of God—so they pursue the even tenor of their way, waiting the 'Well done!' of the Master, when toil shall be exchanged for rest, the cross for the crown."

A similar work is done at football and cricket matches, at flower and fruit shows, and other such gatherings. Fairs of every description are visited, among which none is more interesting than the Bird's Fair held each Sunday morning near Whitechapel in East London. Here regularly are conducted two open-air services by Miss Anna McPherson and her helpers. At other times these streets are comparatively quiet, but on Sunday morning they swarm with a good-natured, bustling East End crowd. The walls of the houses are lined with bird-cages, curb-stones piled high, wagons loaded, men's arms full of them, some empty and for sale, but most containing birds. Here are birds of all colors, of all sizes, of all prices, from three pence to as many pounds,—birds desired for their beauty, or their song, or the flavor of their flesh. Besides these, the small traders are present in full force, with vegetables, meats, fruit, old clothes or trinkets, taking advantage of the crowd, and driving a brisk trade. The church bells rang, but no one heeded them, and the traffic went on merrily. The influence of the place was almost irresistible. I also turned to make a purchase, and only by a vigorous effort brought myself to realize that it was the Lord's Day of holy rest and worship. But though the invitation of the church bells was not heeded, many heard the gospel, for it was brought to them, and in the midst of the bargaining was offered without money and without price. With a box for a pulpit platform, a small organ on wheels, a band of singers, some hymn-books to spare for the audience, and several speakers, divine services were held in this place. In one place the

audience was changing constantly, many coming, but most staying only a short time. The other audience was large, consisting almost entirely of men. It was a pleasant audience to address. Of course many were in their shirt sleeves, some evidently had overlooked their morning toilet, and a few were smoking, but they were attentive, responsive, and reverent. A loaded wagon, driven rapidly, and making a terrific din, passed through this assembly, which quietly parted for it, and then resumed its former position. I have seen church audiences distracted far more by the crying of a child or the entrance of an elaborately dressed late-comer. With difficulty can "the saints" be induced to "come up front" near the speaker; but when I said to these burly fellows, "I always have heard that Englishmen were brave, but, unless you accept my invitation to come up nearer, on my return to America I shall tell my friends that I faced three hundred Englishmen, and they were so afraid of me that not one dared to come within reach of my arm"—upon my saying this they good-naturedly drew close about me, and seldom have I spoken to an audience so sympathetic and kindly disposed. Every Sunday morning, the year around, whatever the weather, these two services are sustained. Many like them may be found throughout the kingdom, on week days as well.

During the summer months the parks are the favorite places for open-air workers, especially on Sunday afternoons. Here sometimes the gatherings number thousands.

Of the services held in places of recreation, some of the most attractive are in the churchyards of London. Take, for example, the one mentioned in the opening of this article, St. Botolph's, Aldersgate street, only a few steps from the general post-office. Interments have not been made in this burial ground for many years, most of the grave-stones have been removed, and now stand against the ivied walls. The ground has been laid out with walks, and in the center of the plots of thick velvety grass are beds of geraniums and other brightly-blooming flowers, or richly colored foliage plants or dense shrubbery. The contrast between the outside world and this spot is almost startling. There, din and turmoil; here, the murmuring fountain, the rustling leaves, and the birds. No wonder it is thronged with shop girls and roughly dressed laborers during the dinner hour; and all day long ragged children and wan-faced

women come, and, consciously or unconsciously, are soothed, refreshed, uplifted. Here, during the noon hour, is held the service, not loud and boisterous, not harsh and threatening, but tender, thoughtful, worshipful. Rev. Mr. Henrey distributes the leaflets, on which are such hymns as "Rock of Ages," "Hark! hark! my soul." And on these, besides the hymns, Scripture references, and an invitation to the regular church services, are these words: "The place whereon thou standest is holy ground, having served as the churchyard for this ancient parish for many hundreds of years." These words, the proximity of the church, and nature speaking "a various language," give to these services a tender and hallowed impressiveness, and make the moments most restful and inspiring to all present.

Mention should be made of the work at the sea-shore and other summer resorts, which serves to remind the pleasure-seekers of their spiritual privileges and duties, so often left behind at such seasons. Interesting and successful open-air efforts for children have been carried on at some of these places.

Open-air work in the fields is in the midst of somewhat similar natural surroundings, but is sustained for a very different class of people. This reaches the gipsies and other wandering elements of society, and also those coming to farming localities in harvest time, when large numbers are employed at once. One worker reports: "For five Sunday afternoons, at the request of the Earl of Aberdeen, the auxiliary arranged for services for the haymakers at Dollis Hill. The presence of the Earl at nearly all the services did much to cheer the men, who had suffered materially, owing to the wet weather. From thirty to eighty were present. The Earl read the Scriptures, and the preaching included Archdeacon Atlay, Rev. James Durran, Rev. Jonadab Finch, Ned Wright, and myself. Tea was served to the men at the close of the meeting."

Mr. Spurgeon, in one of his lectures to his students, relates the following experience: "I once preached a sermon in the open air in haying time during a violent storm of rain. The text was: 'He shall come down like rain upon the mown grass, as showers that water the earth,' and surely we had the blessing as well as the inconvenience. I was sufficiently wet, and my congregation must have been drenched, but they stood it out,

and I never heard that anybody was the worse in health, and, thank God, I have heard of souls brought to Christ under that discourse."

A vigorous work is done among the pickers in the hop gardens of Kent and other counties, among whom are not only country people, but also many from the cities. The method of work is thus described by one: "Our plan was to go from bin to bin, picking and speaking at each. Then we sang and spoke in the center of a number of bins. This, of course, was done most easily at dinner time. In some of the gardens as many as 200 or 300 listened." The following shows the spirit of the workers: "Peter Wallis' report of a month among the hop-pickers gives a lively picture of a miscellaneous community of 2,000, with its joys, sorrows, and varied experiences. Here is an ideal missionary's Sunday: 'Had a good day, and a rough day, and a long day, and yet a blessed day. Preached twelve times at twelve encampments, beginning at half-past nine in the morning and ending at ten at night, only coming in to meals.'"

Most interesting are the monster gatherings in Wales, where the assembled multitude in the fields spends the day in listening to successive sermons by different ministers; and perhaps more pleasing and profitable, as well as more common, are the country congregations which assemble for part of the Sabbath on a hillside or in a meadow, and worship beneath the blue sky in a temple not made with hands.

What are the results of open-air preaching? Naturally we expect to find few. The audiences, while containing many reverent listeners, consist largely of those who are morally degraded, or spiritually hardened, or prejudiced, or, at best, indifferent to the claims of the truth. The open-air preacher works in fields where there are many "stony places," and he cannot expect as many fold as from seed sown under more favorable circumstances. Moreover, his hearers being mainly strangers, and sometimes the faces of all being invisible in the darkness, a man cannot ascertain the effect of his words. Often, also, the converts do not know whose words proved such a blessing to them. A prominent English clergyman told me that the present Bishop of Liverpool in his youth was a soldier. Pass-

ing along the street one day he heard some words which entered his heart and turned the whole course of his life into its present direction. Who that street-preacher was he has never been able to ascertain. I presume only a small percentage of the conversions are or could be recorded.

But nevertheless there is no lack of evidence on this question. About the first man in England I questioned on this subject said his church was the outgrowth of open-air work, and that among the converts were missionaries in Asia and Africa, as well as clergymen in England. Mr. Charles Cook, whose efforts in Hyde Park are so well known, wrote, in answer to an inquiry: "I have gathered an indoor congregation of 2,000 from open-air meetings. Real conversions are seen at the close of every meeting." That the striking results secured by the Salvation Army in Great Britain have come in no small degree from open-air preaching is shown by the following extract from a personal letter to me from General Booth: "I may say that a large proportion of the successes of the Salvation Army has been due, in my estimation, humanly, to our open-air operations. . . . With the submerged tenth, in the ordinary course of things, we should have, you will easily see, no chance without open-air work." I have similar testimony, equally emphatic, from Commissioner Howard, who has charge of the Army work in London. Mr. Robertson, Secretary of that remarkable mission in Edinburgh, the Carrubber's Close, when asked how their work would be affected if open-air preaching were discontinued, answered unhesitatingly and emphatically: "Absolutely crippled! absolutely crippled!" A report of the Open-Air Mission says that at every election of new members, some are found to be open-air converts. The Somers Town Presbyterian church of London has a membership of over 1,000, and "of these no less than two-thirds are the fruit of open-air preaching." On my table lie records of such conversions, which, if but partially given here, would fill an article ten times the length of this. And, moreover, no one has counted the number of weary travelers refreshed, of drooping hearts revived, of evil purposes checked, of men nerved to hurl back temptation, of wandering boys called home by the sound of a mother's favorite hymn, of forsaken girls thus saved from bitterness and a life worse than death. No one can measure the results in re-

moving the prejudice of those who believe the Church cares nothing for them, and whose bitter cry often is: "And no man cared for my soul." And who can sum up the effects on the workers themselves, to whom is imparted a wonderful strength and sturdiness, and into whose character is woven somewhat of the fibre of which martyrs are made?

Influences cannot always be compressed into figures; but they can be felt and acknowledged. The conviction of thoughtful, observant men carries much weight. This it was, far more than all the "experiences" and "cases" brought to my attention, that convinced me that there were eminently satisfactory results. These men collected no figures: they wished none. They were in the heat of the battle and knew this was a mighty weapon. That was enough for them. Whatever doubt may have remained in my mind concerning the effectiveness and value of open-air preaching, was driven away by Mr. Spurgeon. Second to none in the range of his experience and the extent of his observations, versatile in the employment of diverse methods, a keen and conservative observer of men and things, he said in answer to my question concerning the value of this agency and the desirability of its extension: "It is the very back-bone of the movement to win the non-church-going element. The more of it the better, the more of it the better, — the whole world around!"

EDWIN HALLOCK BYINGTON.

Book Notes.

[*The Ante-Nicene Fathers. Translations of the writings of the Fathers down to A. D. 325. Original supplement to the American edition.*]

I. *Bibliographical Synopsis.* By Ernest C. Richardson, M.A. Buffalo: 1887.

[*A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second Series, Vol. I. Eusebius.*] *Life of Constantine.* By Ernest C. Richardson, Ph.D. New York: 1890.

In accordance with the promise given in the first number of the RECORD, we make place among our book notices in this number for an account of Dr. E. C. Richardson's contributions to theological bibliography. Instead, however, of undertaking an original examination of Dr. Richardson's works, and giving an estimate which might be liable to the charge of partiality, owing to his long connection with the Seminary, we have selected a few extracts from a large number of reviews, written for the most part by able specialists both in this country and in Europe. It will be noticed that the European reviews are even more appreciative and commendatory of Dr. Richardson's work than those which appeared in this country. We feel confident that when Dr. Richardson becomes thoroughly adjusted to his present position in Princeton and has some leisure time to devote to scientific research, Hartford Seminary will have additional grounds for feeling proud of him.

From *Central-Blatt für Bibliothekswesen* (Berlin): "It was a happy thought of the editor, Bishop A. Cleveland Coxe, to add a systematic bibliography as a supplement to this great series of translations. For, really, a work which covers all the literature of the first three Christian centuries and indicates not only the editions of the original text and the versions, but also all that is written concerning them, whether in monographs, encyclopedias, periodicals, or in any other source, must be in high degree welcome, not only to the possessors of the 'Ante Nicene Fathers,' but also to every one who is interested in the literature and history of the early Church. So far as the reviewer can judge on the ground of his general impression and certain test passages, the work bears indisputable evidences of great care and unwearied industry. One seldom misses an important work and even the references to periodicals, encyclopedias, and the like, could not be materially increased. It is astonishing, withal, when one considers that the author lives in Hartford, Conn., to see the fulness with which German literature is treated. But the author has not contented himself with a simple enumeration of titles. Not in-

frequently there is added a brief judgment as to the value of a work, and in the case of periodical articles, a short indication of their contents. Since, to economize space, titles are cited in very abbreviated form, the author has given in the appendix the full titles of the patrologies, bibliographies, encyclopedias, collections of patristic works, lives of the saints, church histories, periodicals, etc., used in the work—a goodly phalanx which one need only to glance at to recognize what endless labor has been expended on this work.”

From *The Church Quarterly Review* (London): “We have a Bibliography of the Ante-Nicene Fathers, which, so far as we have been able to test it, is practically exhaustive. Not only are the lists under the heads of editions, translations, and literature immense, but frequent notes are appended which classify the chief authorities for the various views of disputed points. For instance, the note at p. 15 upon the Ignatian Epistles. It is quite astonishing to see, in the tremendous catalogue of works upon so recent a discovery as the Didache (pp. 83-6), what a place early Christianity claims in the world’s attention. Mr. Richardson is Librarian of Hartford Theological Seminary, and doubtless his position has afforded him facilities for carrying out so laborious a work. But though Dr. Cleveland Coxe in the preface which he prefixes to the work appears to believe that it owes much to the stores of Hartford Library, Mr. Richardson himself explains that one of his chief reasons for believing it to be needed by his countrymen is that there is not a single adequate theological library in America. We know not how far the stores even of European collections would meet the demands of so omnivorous a scholar. But even if we have better libraries at hand, we cannot perceive that the fact renders us more independent of such an invaluable help as that which Mr. Richardson has provided. It must be regarded as indispensable to all who intend to study any department of the field of early Christian literature.”

From *Historisches Jahrbuch Görres Gesellschaft* (München): “The ‘Bibliography’ constitutes a grateful aid for every patristic scholar. In regard to the trustworthiness and completeness of the contents a sure estimate can only be given naturally after long use. Still, a cursory review of the book has led me to the conviction that Richardson has worked with exemplary industry.”

From *The Lutheran Observer* (Philadelphia): “These translations from Eusebius form a connected Church history of the first three centuries, and their great historic value is thus apparent to every scholar. This elaborate work is executed throughout with the greatest care and accurate learning, and thus places the original sources of Church history within the reach of the English reader. The translation is far superior to every previous edition of Eusebius.”

From *The Congregationalist* (Boston): “It would be difficult to overpraise the work here done. It is accurate and conscientious in every particular. Its theory is not that of looking difficulties squarely in the face and passing on, but, in the first place, of putting the English reader as accurately as possible in possession of the exact shade of the author’s thought, and then of accumulating all collateral light which can be gathered from near and far to make it easier to comprehend the subject of remark. Especially valuable—and nowhere else to be found—is the result of the studies of these editors in the literature of the subject and its bibliography. In these respects the volume is an honor to American scholarship and a large advance upon anything within reach in the English tongue.”

From *The Christian Advocate* (New York): “The Christian Lit-

erature Company has done a great service in re-editing as well as re-issuing important books, and have now started a second series of Nicene and Post-Nicene Fathers. The initial volume is the 'Church History of Eusebius.' It is carefully edited by Dr. McGiffert and Dr. Richardson. These two scholars have been for more than five years giving unremitting study to this first Church historian, and the result of their labors is highly satisfactory. We believe this is the first really exhaustive study of Eusebius. The editorship of Dr. Schaff for America and Dr. Wace for England insures the series a hearty welcome."

From *The Advance* (Chicago): "It is a great service which is rendered by the critical translation and publication, especially in this most attractive shape, of these Christian classics. The editors, who have done the translation of Eusebius, deserve peculiar credit for the scholarly enthusiasm and tireless zeal with which they have performed their task. Moreover, the numerous notes appended show a remarkable thoroughness of scholarly erudition. The minister who should spend somewhat less time poring over his daily paper and instead read through a work of this sort now and then, would be surprised at the advantage it might be to him. We desire again to commend the splendid manner in which the publishers and editors are issuing the volumes."

Veni Creator: Thoughts on the Person and Work of the Holy Spirit of Promise. By Rev. H. C. G. Moule. New York: Thomas Whittaker, 1890. pp. xv, 252.

This is a scholarly, thoughtful, and devout study of an important subject. The author carries to it a practiced pen, a deep religious experience, a varied knowledge of men, a profound conviction of the personality and power of the Spirit, and an enthusiasm which attracts the sympathy and interest of every one who would receive of the things of Christ. The style is clear and natural, the tone noble, the thought well matured and candid. There is not a dry page in the book. Argument, interpretation, appeal, and illustrations are finely mingled. There are tokens of original thinking and of personal growth into a principle which has been too much neglected, which is the secret of every conquest of the kingdom. It is not a technical treatise, but devotional,—"a reverend review of some of the main teachings of the Holy Scriptures concerning the Spirit of God."

Chapter first treats of His personality. An illustration of the author's style is the following: "Never shall I forget the gain to conscious faith and peace which came to my own soul, not long after a first decisive and appropriating view of the crucified Lord as the sinner's sacrifice of peace, from a more intelligent and conscious hold upon the living and most gracious personality of the Holy Spirit, through whose mercy the soul had got the blessed view. It was a new development of insight into the love of God. It was a new contact, as it were, with the inner and eternal manifestations of re-

deeming goodness and power, a new discovery of divine resources." Chapter second treats of (1) The procession of the Spirit. (2) The work of the Spirit in relation to the human nature of Christ in His incarnation, and in "pouring into us Him who is our eternal life, for deliverance, for victory, for peace, for service." Chapter third treats of the Holy Spirit in relation to the Scriptures, emphasizing the *authoritative* aspect of the Bible as the Spirit's work. The author rests upon the only solid ground for faith in inspiration, viz., Jesus Christ, and acutely appeals to the Bible as literature, as history, to witness to the Bible as revelation, oracular, authoritative, divine. Chapter fourth treats of the Holy Spirit as interpreter of Scripture. We are aided by receiving spiritual receptivity, that "the meaning of the Spirit's words may be carried on in spiritually dry light." In the remaining chapters the author examines leading passages of John and Paul, opening great teachings on Regeneration, the fruit and fulness of the Spirit, the indwelling Christ, and the baptism of the Spirit.

This book, which is beautifully printed, is not to be hastily read, but studied and pondered, and no friend of Christ can fail to be nourished by the warm, loving, reverent, and suggestive treatment of a subject vitally connected with the life which is life indeed.

[G. L. C.]

Fifty Responses for Use after the Reading of the Scriptures. By E. N. Anderson. Boston: J. M. Russell, 1890. [pp. 15.]

This modest collection, put forth by a practical church musician, is more significant than its size would indicate. It is one of the fruits—so few as yet in the churches of our denomination—of the idea that church music should be shaped by the real and highest needs of public worship. It is obvious that the public reading of the Scriptures should be accompanied by some explicit supplication for enlightenment or some declaration of readiness to receive and utilize their teachings. It is entirely fitting that this expression should be musical in form, brief and simple, usually consisting of a text taken from the Bible. The words of the Responses before us are taken mostly from Psalm cxix, and the musical settings are highly felicitous in their variety, grace, and sentiment, exhibiting a most delicate sense of the place they are to occupy in an actual service. We are not surprised to know that they have already become favorites wherever they have been used.

[W. S. P.]

Correspondence.

The Orient and the Occident meet in our pages in this issue, as we bring together one of the delayed letters from Asia Minor and one from Mexico. How different are the circumstances from which these reports of the one work come!

You ask what I am doing. To-day I have been setting currents in motion to give the very efficient Girls' School here a much-needed new *roof*! A few days back were spent in cholera quarantine, and before that I have for some days been trying to persuade the government that I was not a dangerous person and an inciter of rebellion, but only a very harmless missionary. The present disturbed political condition is giving us trouble. We are suspected because all our work, or nearly all, is with the Armenians. I am at present touring. It is a rough, hard sort of work, but with great compensations. Usually I have of late years had the Aintab station, including the region from Severeck near the old Amida to Mt. Cassius in one direction, and from Aleppo to the mountains just below Malatia in the other. This year, however, I have been temporarily relieved of a small part of this field, and cover a part of the Marash field also. This touring includes a number of lines of work. First, the touring missionary is the gospel preacher, and usually preaches a good deal—several times a week, when on the road. He is also the go-between between the Board through the mission and the churches receiving aid. He must also give much of his time to the pastors and preachers, often alone all the year, and refresh them intellectually and spiritually. The pastor or preacher and the teachers will come to you with all their woes, big and little, and must be encouraged and strengthened. Many of the congregation will often do the same, for they trust the missionary as a baby trusts its mother. All mission property in each place must be carefully looked over and repairs attended to, etc. Hand to hand work is most needed of all, but it does not follow that every missionary is successful in it.

You ask also about the field. My first impression about it is that we need considerable more money than we are getting to properly carry on our work. A force is on the ground, but it is no use, as the money for enlarged work cannot be found. A small increase in the amounts allowed us would be very welcome. I expect that the unsettled political condition will have an untoward influence. As far as this affects us at all, it affects us unfavorably. The educational outlook is very bright. This department is one on which we rely more and more as time passes. A brilliant beginning has been made in this region. To carry it on well we need your money and your prayers.

HADJIN, TURKEY.

CHARLES S. SANDERS, '79.

Some traveler has remarked that in Mexico he saw many Romish temples in ruins, and not one being built, or even repaired. The statement seems to have gained a wide circulation, and to correspond with the general impression of many who visit this land. But the remark is only partly correct, and, taken by itself, gives an erroneous idea of the religious situation in our "Sister Republic." When one is reminded that all temples, except a few recently built, are the property of the government, and that one which is not used may be "denounced" by any one,

and probably bid in for a small fraction of its value, he sees at once the great improbability that many should be left to crumble.

It is, however, true that quite a considerable number of churches are in ruins, but this fact is to be accounted for not so much by a decadence of the power of Rome as by changed circumstances. In many villages, perhaps in most—at least in Western Mexico—there formerly was a somewhat clearly-drawn line of division between the “indigenous” population and the “settlers,” the former being largely in the majority, though the latter possessed nearly all the wealth. In fact, the former held little or no individual property, almost all being in common. This same distinction crept into ecclesiastical matters, and in most places led to the building of a separate edifice, which was commonly known as the “Hospital,” owing to the fact that it usually had provision for the reception and care of the sick, and for the entertainment, or at least the sheltering, of strangers. Within the last decade these communities have been broken up, the government superintending the distribution of the lands among the various indigenous families. From the collapse of this system resulted, very generally, the neglect, if not the complete abandonment, of these “Hospital” churches, as they thus ceased to have any fixed source of revenue, and had always been considered by the parish priests as of secondary importance. As far as my observation goes, it is principally these churches that are now seen in ruins. Moreover, the loss of church rent by the secularization of all church property, and the necessity of sustaining costly services in order to hold the temples, has very naturally resulted in the relinquishment of some edifices.

It is by no means true that there are no temples in process of construction or repair. In Guadalajara alone there are four, entirely new, now nearing completion; one at a cost that is said to exceed a million dollars. The cathedral is being extensively repaired, and is receiving costly improvements; and others have recently been altered and improved at great expense.

Rome is still the same sworn enemy of the gospel that she has been for centuries. We make no quarrel with those who find much to admire in the Romish church, but we do insist that it is a sin and a shame to overlook the one great fact that no sooner does she know that the ‘truth as it is in Jesus’ has been implanted in the heart or mind of one of her adherents than she shows a persistence and untiringness of purpose, and a fertility of expedients that are truly diabolical, in her efforts to choke the seed, to root it out, trample it under foot, or, at least, insulate it, that it may not spread. The methods and means she employs vary with the age and changing conditions. Dagger, poison, and the stake are her favorite implements when circumstances permit; social ostracism, financial ruin, and anathemas are called into play when grosser weapons are excluded; and she is also an adept in the use of misleading sophisms and dazzling platitudes. But the end proposed is ever the same—to shut out the Light that has come into the world. Who ever heard of a convert from Rome, even in Protestant New England, the history of whose conversion did not abound in incidents of persecution? Here, and in other places where Rome is dominant, such histories are often as thrilling as tales of adventure and danger.

It may be permissible to applaud the good, even when mixed with grievous error, and even to condone the error itself; but it can never be right for the servant of Christ to doubt or vacillate in the presence of such inveterate, implacable, and merciless hatred of the truth which maketh free as Rome has shown in the past, and shows to day.

GUADALAJARA, MEXICO.

JOHN HOWLAND, '82.

Alumni News.

EASTERN NEW ENGLAND ALUMNI ASSOCIATION.

The third annual meeting of the Eastern New England Association was held at Hotel Bellevue in Boston, on December 8, 1890, with sixteen members present.

The report of the secretary showed the scope of the work of the Association during the year, with special reference to its coöperation with the Seminary authorities in important measures. Subscriptions to the amount of over \$14,000 were reported as made or secured by members of the Association.

At the election following, A. C. Thompson, D.D., '38, of Boston, who has presided since the organization with rare felicity, was again chosen president, and F. A. Warfield, '70, of Brockton, vice-president. H. C. Alvord, '79, declining re-election, W. E. Strong, '85, of Beverly, was made secretary and treasurer. The two places upon the executive committee are filled, as before, by C. L. Woodworth, D.D., '48, of Watertown, and P. M. MacDonald, Ph.D., '75, of Boston. Other committees were appointed: On Endowment, Thompson, '38, Odlin, '84, and Hall, '85; on Increase of the Ministry, Barton, '61, Carter, '67, and Hatch, '85; and on Instruction, Hamilton, '64, Chase, '83, and Greene, '85.

After the collation, Dr. Thompson spoke interestingly of the state and outlook of the Seminary, urging that any prosperity in view gives no warrant for present relaxation of effort, and, with apt quotation and allusion, introduced the speakers, who continued the discussion of the theme. Dr. E. B. Webb, of Wellesley, the president of the trustees and one of the honorary members of the Association, gave a careful statement concerning the recent Case bequest. Dr. C. L. Woodworth, '48, spoke hopefully of the future of the Seminary, and advised that special effort be made to bring it to the favorable attention of the New England colleges, in order to secure the larger patronage which it merits. This point received much consideration from the speakers who followed. G. B. Hatch, '85, of Lynn, presented the interests of the RECORD, which was given an appreciative endorsement, the subscription-list being enlarged on the spot. J. F. Norton, '37, of Natick, of the first class graduated, ever

young in warm devotion to his Alma Mater, represented the older alumni, and E. N. Hardy, '90, of South Boston, spoke for "Young Hartford," expressing loyalty, and referring to the curriculum, and also to the RECORD, with the student movement for which at the start he was prominently identified.

The Association this time did its own talking; all the members present took part, expressing cordial interest. There was general rejoicing at the prospective lightening of the financial burden of the Seminary; and, on the whole, there resulted one of the best meetings the Association has held.

NEW HAMPSHIRE ALUMNI ASSOCIATION.

A meeting of the New Hampshire Association was held on January 21 at the residence of Rev. C. L. Tappan in Concord. The gathering was small but most enjoyable. Two Andover graduates and one from Bangor were present as guests. After dinner, an informal discussion was had of the affairs of the Seminary, with not a few anecdotes of its student-life in past years. F. M. Chapin, '80, who is now on leave of absence from his mission station in North China, gave an account of his work there.

CHARLES HARTWELL, '52, of Foochow, China, has been among recent visitors at the Seminary. He will remain in this country several months longer before returning to his work abroad.

JACOB H. STRONG, '57, was installed in December as pastor at Sunol Glen, Cal., where he has been laboring for several months.

The Presbytery of New Albany, Ind., has its work most efficiently organized for the helping and encouragement of the weaker churches in its membership. Under the supervision of a committee appointed by the Presbytery, I. I. ST. JOHN, '61, acts as presbyterial missionary, going from place to place and keeping oversight of the work. A newspaper, called *Westminster*, is published monthly by Mr. St. John, and shows the constant activity which his position requires. The December number, recently at hand, records twenty-two preaching services held or to be held by him during two months. Brief reports from twenty three churches find a place in the same issue.

The church in Monterey, Mass., has been stirred to new activity under the leadership of A. ALVORD, '65, who began work there early in 1890. At the annual meeting recently held the roll of members was called, and great interest was manifested in the reports of work, especially that of the visiting committee, appointed to assist in reaching non-attendants.

The church in Waterville, Maine, has provided a parsonage, in which the pastor, L. H. HALLOCK, '66, is now comfortably settled.

D. B. LORD, '68, has resigned his pastorate at Canton Center, Conn.

M. K. PASCO, '69, after a year's residence at Bellevue, O., has moved into a new parsonage, where he gave a reception to his people in December.

Church Work, the quarterly paper issued by the church in Sunderland, Mass., introduces its second year with the following paragraph: "*Church Work* begins with this issue the second year of its existence. It does not aim to disseminate local news, nor furnish religious reading for the family. Our weekly secular and religious papers do this. The main object of this little paper is to give, each quarter, a faithful record of the work of the church, together with such other items and articles as may directly or indirectly concern its welfare. There ought to be a place for such a paper in every church." The same issue gives the statistics of attendance at church for the third quarter of 1890, the average having been 231, while the average of the Sunday-school was 131. E. P. BUTLER, '73, has been pastor here for nearly two years.

San Buenaventura, Cal., is the present field of labor of J. H. GOODELL, '74, who closed his work at Provo City, Utah, some months since.

L. W. HICKS, '74, who was obliged to give up his work in Pueblo, Col., a year ago, has accepted a call to the pastorate of the young church in Denison, Texas.

The Fourth Church, Hartford, H. H. KELSEY, '79, pastor, has just adopted a new set of rules, whereby a board of eight deacons and eight deaconesses, holding office for four years and ineligible for reelection for one year, take the place of the old board of deacons, elected annually. The Sunday-school has been made an organic part of the church, and Mr. Kelsey appointed superintendent.

F. E. JENKINS, '81, who is pastor of Plymouth Church, New Decatur, Ala., sends us a copy of the first number of a new church paper, *The Invitation*. The introductory editorial is so brief and to the point that we quote it in full: "The principal purpose of this leaflet is indicated by its name. It is intended to be a hearty *Invitation* to the services of the church which it represents, which, in turn, are designed to be warm and urgent invitations to Jesus Christ, the Friend of man. It has secondary purposes scarcely less important. It will endeavor to foster a livelier *esprit de corps* in our membership; to tell our friends at a distance what we are doing, that their interest in and prayers for us may be sustained; to give notice of our services, topics, etc., and in every way possible to further the interests of our work for Christ. It will be a familiar monthly letter to strangers, friends, and members." Progress all along the line is reported, and the plans for the month are fully set forth. It is interesting to note the use here, as in so many other places, of the Brookfield Services, some account of which was given in the RECORD for October.

H. P. FISHER, '83, has begun work at Clarion, Ia.

C. A. MACK, '84, of Sanborn, N. D., has closed his work in that place, and removed to Chicago, taking with him as helpmeet Miss Lou Lenham, to whom he was married December 29.

J. E. ODLIN, '84, has been called to the pastorate of the Presbyterian Church in Waukegan, Ill. This is one of the northern suburbs of Chicago, and is the place where the Washburn & Moen Company are just about to erect shops which will give employment to four thousand hands.

At the annual meeting of the church in Ridgeland, Ill., where W. A. BARTLETT, '85, is pastor, a most satisfactory showing was made. During 1890 the church made a net gain in membership of thirty-seven, twenty-six persons being added on confession. Arrangement has been made for paying the entire debt, and an addition voted to the pastor's salary. The benevolent offerings for 1890, including gifts by individuals to special objects, amounted to nearly \$7,000. All departments of the church work are prospering, the growth of the Sunday-school and Christian Endeavor Society being especially gratifying.

S. A. BARRETT, '87, was installed as pastor of the church in East Hartford, Conn., December 17. Among those taking part in the public services were H. H. Kelsey, '79, C. S. Nash, '83, and John Barstow, '87.

The church in Glastonbury, JOHN BARSTOW, '87, pastor, reports additions for 1890 to the number of fifty-four, forty-two of them coming on confession. The church gave during the year \$5,000 for benevolence, besides the \$23,000 raised, mostly by members of this church, for the establishment of an academy in the town. A reading-room for boys is expected to be ready for use within a month.

The East Church, Ware, Mass., from which A. T. Perry, '85, came to the Seminary Library, has called as his successor A. B. BASSETT, '87, who has been for the past four years pastor at Williamstown, Mass. The church was fortunate in having no interval between the pastorates, Mr. Bassett beginning work immediately after Mr. Perry's departure.

A. S. FISKE, '87, is now engaged with full vigor in his studies in Berlin, which were interrupted last year by ill health. Just at present he is working in Syriac and Arabic, chiefly the latter, under Professors Sachau and Barth. During the year he hopes to visit the East with a view to further linguistic study.

W. F. LIVINGSTON, '87, of North Abington, Mass., was married in Augusta, Me., December 30, to Miss Margaret Vere Farrington.

Plymouth Church, Milwaukee, Wis., where ALLEN HASTINGS, '89, has been assistant pastor for more than a year, gave him a farewell reception December 18, at which the high value which the people have set upon his work was abundantly manifested. Expressions of regret at his leaving were numerous. He goes to the pastorate of Plymouth Church, St. Louis, Mo.

WALLACE NUTTING, who was one year with the class of '89, is having gratifying success as a preacher and administrator of church affairs in Park Church, St. Paul, Minn. The free-seat system, which has been thoroughly tried during the past year, has proved so successful that it was voted to continue the method for 1891. Very few empty seats are left at any service, and the question of enlargement is beginning to become urgent.

The continued ill-health of C. H. LONGFELLOW, '90, has forced him to resign the pastorate at Springfield, Me., on which he entered a few months since. The people at Springfield, who had only recently dared try to support a pastor, are much disheartened by this event, as Mr. Longfellow had already won a place in their affections.

W. F. WHITE, '90, was ordained pastor of the church at Trumbull, Conn., December 1. Professor Taylor preached the sermon.

Seminary Annals.

IMPRESSIONS FROM A SEMESTER, IN BERLIN.

Arthur E. Gillet

Probably no one knows so much about the German language, the German people, and the German university as the average "fellow" from one of our American educational institutions, at the expiration of his first fortnight of university lectures. The "academic quarter of an hour" between lectures is resonant of newly acquired wisdom and ready-made advice, emanating from the front seats where the American contingent is to be found. It ordinarily makes little difference whether or not a quick-eared, English-understanding German chances to be in the vicinity. The practical American feels it his duty to give, in exchange for the theoretical knowledge which the hospitality of the professor's chair has placed at his disposal, a practical knowledge coming from the benches, which he thinks it the misfortune of the absent professor, and of cultured Germany in general, to lose. With the advancing weeks the unanimity of the utterances from the front benches becomes broken, and doubts as to American omniscience are expressed. Ignorance grows apace. Toward the end of the semester, though one or two still persist in converting the benches into oracular tripods, most have consented to use them for the humble purpose for which they were designed. Some have made the lecturer the infallible oracle of an apotheosized nationality, but the majority have learned to say "This is the man, this the opportunity I have sought. I will listen and learn, and withhold judgment." As, in the last days, one looks back to the opening weeks, he finds himself not nearly so wise in generalizations respecting men, methods, or people, as he once was. Instead, he is full of interrogation-points, each indicating some new and interesting road of investigation, which the life or the lectures have brought to him.

This seems to be approximately the mental history of most American students in the first semester. Many retain their critical habit of expression while at the same time working with real enthusiasm. A few,—more than is generally believed,—who sought the realization in a short time of unattainable ideals, or who began work with no definite idea of what they wanted, beyond a magical something which should be given by a period of "study in Germany," have left the

university, declaring that there was nothing to be got there. But most pass through a period of discontent and disappointment, if not of discouragement, and come out of it disillusionized of any necromancy in "German scholarship," and with an immensely quickened impulse to patient work. Some of the causes of this almost universal mental experience seem to be as follows.

At the outset, the language. Almost all the students are disappointed in the effect that German air has on their facility in using the German speech. They find that it cannot be taken in through the lungs, but must be got through the brain. They find that the brain-process is not one simply of absorption, but must be one of aggressive conquest. Most bewail their stupidity in not doing many hours of work before leaving home, which they find could have been done as well on one as on the other side of the Atlantic. The use of the language which most "fellows" have made at home has been rather dead and mechanical. They discover its use as a conveyor of ideas in general conversation, in the lecture-room, from books, as they now read them, to be something different. It is now instinct with a mental life which is new to them,—a mental life which does not quite "find" them. The difficulty lies not so much in the novelty of the thought as in the new way of thinking it. They find it hard to think their previous acquisitions into the new form and equally difficult to think the new acquisitions into the new form. Conversation along lines of study becomes sprinkled with German words which express meanings not yet so clear in the mind that they can be paraphrased in a familiar terminology. One is troubled not simply over new signs for thought, but by new ways of thinking. He learns that if new acquisitions are to be put in their proper relation to previous mental possessions, they must be thought through twice, once as the German, and once as the American thinks them. If he does only the latter, he becomes a narrow American. If he does only the former, he becomes a halting imitation of a German. Breadth and freedom of thought require this double activity.

The majority of Americans find themselves at first dissatisfied with the substance as well as the form of the lectures. They have brought with them questions which they hope this university study will answer. They wish those answers promptly and compactly given. In this they are disappointed. Often they find themselves threshing over straw from which, in their theological or philosophical studies, they have beaten all the wheat. In their first enthusiasm and ambition they forget that the courses at the university are not arranged with reference to those who have graduated from theological seminaries, or who have already specialized in philosophy, but are

adapted to students who, in theology, know only the rudiments of Hebrew and their catechisms, and are absolutely ignorant of philosophy. In the department of philosophy it is especially true, that students almost invariably expect too much from the lectures. They look for courses devoted to the discussion of the works of special philosophers, or to the painstaking unraveling of the many tangles in metaphysical thought. They find, on the other hand, lectures covering long reaches of time, and adopting a broad method of handling. They learn that the philosophical lecture-rooms are places where the students of all faculties come together to learn something about philosophy in its broad outlines, or in its historic development. To one who wishes to specialize in philosophy this is at first aggravating, but he soon recovers from this feeling. He learns that the lecture-room is not ordinarily intended to be the place for minutest work. The broad treatment which at first seemed superficial becomes full of stimulus and rich in suggestions for individual work. If questions are not fully answered, they are at least stated with clearness. The lines along which the answers must be sought are made plain, and directions to the thinkers who have answered them in different ways are given. If one is not led directly to the spot he had wished to attain, he is lifted to a peak which gives him a view of the whole landscape with its forking and intersecting ways, and he is bidden to go down and choose for himself which path he will traverse. It will be no unusual experience if the philosophical student, who thought he would devote himself to special and narrow lines of study, finds it worth his while to devote the greater part of his first semester to broadening his horizon and to the study of the new general aspect of the field of thought which is given him by the lift of these at first aggravating lectures. The courteous assistance of the professors is assured to any American who really wishes to study in special lines. Such study is further forwarded, especially in experimental psychology, by the work in the seminars.

Most students of philosophy agree that the chief gains from the work of a single semester are these: First, the strengthening of one's thinking, by learning to think things in a new way. Second, the gaining of a new angle of vision enabling one to see things in a different light. This latter comes largely through the temporary identification of one's self with a nation differing in historic development, social environment, and intellectual and moral habits from one's own. Third, the widening of one's horizon, which enables one better to see the connections and interlacings throughout the mental field, and to bring different ranges of thought more nearly into their right relations. Fourth, a clearer apprehension of the present drift of

thought in the land which has been considered especially the home of philosophy.

The present state of philosophical thought in Germany is noticeably peculiar. For almost the first time in the history of German philosophy, there is no German school of philosophy. Since the breaking to pieces of the school of Hegel, German philosophical thought has been anarchical, owning no master. One seeks in vain for a successor to Leibnitz, Wolff, Kant, Fichte, Hegel. Schopenhauer is probably now more read than any other German philosopher, and he, better than any other, would serve as a point with reference to which German philosophers could be classified. His power lies not so much in the pessimism of his ethics as in his dialectics and metaphysics. Psychology is the branch of philosophy receiving most attention in Germany, as elsewhere. The enthusiasm and confidence in both the present and future results of experimental psychological investigation colors almost all philosophical work. This does not mean that there are no dissentients from the prophecies of the future potency of this new science. But it can be ignored by no one in a philosophical chair. Next to psychology, the branch of philosophy exciting most interest is Ethics. The tendencies of thought are here by no means so apparent as in psychology. Utilitarianism, in one form or another, is undoubtedly the dominant power. The interest in Christian ethics hardly seems to keep pace with that in philosophical ethics. Perhaps the most interesting tendency in German philosophical thought is the increasing influence of the experience-philosophy of the English school. The direction of the English mind when turned to philosophy has always been substantially the same. From the realism of Duns Scotus through the nominalism of William of Occam to the agnosticism of Herbert Spencer the chain is unbroken. German philosophy boasts that in its historic development it alone has lived out and thought through all phases of philosophic endeavor. It has now entered upon the realistic phase. Locke and Hume are displacing Leibnitz and Kant as the heroes of philosophical thought.

As a supplementary gain of study in Germany may be mentioned the acquisition of a great enthusiasm for the future of American scholarship. Our freedom from the trammels of history and tradition; our ability to stand on neutral ground and to choose the best in thought, let it come from what source it will; the alertness, the vigor, the independence, and the faithfulness of the American scholarship which one sees busied in the university,—all give one the feeling that time is the only element lacking to place the American scholar in the very front rank of the world's scholarship.

In conclusion, it may be added that it is no slight gain to have

been in touch, even for a limited time, with the personality of leaders of thought in philosophy.

The most popular of the professors of philosophy, I believe, unquestionably, to be Professor Paulsen, — a tall, rather stout, vigorous man of forty-five, with iron-gray hair, and smooth shaven face, with a somewhat Websterian type of countenance. In his crowded public lectures he stands, but he usually sits during the lecture, and critically studies a piece of crayon, or a penholder which he is continually turning in his hands. He talks with great deliberation, with only very occasional glances at his very scanty notes. There is a peculiar charm in his method. It seems like very thoughtful conversation. His chief characteristic is absolute clearness. He knows what he wishes to say, and says exactly that. He has a rare faculty of stating another's opinion entirely uncolored by his own views. He keeps clear the difference between the important and unimportant, and gives one an admirable perspective in thought. He impresses one as a man of singular modesty, though of great positiveness. He is a widely-recognized authority in pedagogics, as well as in more strictly philosophical lines.

Professor Zeller, the Nestor of the philosophers, rich in fame and honors, almost always reads to well-filled benches. He is examiner in philosophy, and the students believe it is prudent to hear him. He is about seventy years old, and might pass for older. He is slight and spare. His features are unusually clean cut, the most noticeable being the broad and square forehead, and the sensitive mouth. The upper part of his head is almost disproportionately large as compared with the lower. At a glance he reveals the thinker and scholar. He stands as he lectures, examining closely from time to time his lecture outline. He talks like a book. One is inclined to wonder if his whole lecture is not a single sentence. Most Americans prefer reading to hearing him.

A word of Professors Ebbinghaus and Von Gizycki, the youngest of the professors in philosophy, both about forty years old. Physically they are in marked contrast, though their thought touches in many points, especially in the sympathy of both with English philosophy. Professor Ebbinghaus impresses one as an athlete. One guesses he must have been a fine fencer as a student, and wonders what scars his unusually handsome beard may cover. Professor Von Gizycki, on the other hand, is a cripple, with control of few muscles but those of speech, and those which move the hand in writing. He must be daily lifted to his professor's chair. He seems a thorough defiance of "*mens sana in corpore sano*." Professor Ebbinghaus's specialty is experimental psychology. He keeps his notes in his pocket, when

lecturing on this subject, and talks like a waterfall, making ample use of blackboard, and what is unusual, occasionally putting a general question to the students or asking if a certain point is clear. In spite of the rapidity of his utterance he speaks with great distinctness, and is easy to understand. His mind is remarkably quick and clear. His personality is magnetic. He has a ready sense of humor, and the fullness of his illustrative powers is remarkable. He tempts one to prophesy largely for him. Professor Von Gizycki's method is necessarily different. His specialty is ethics. He is particularly interesting as representing in extreme measure the German present tendency toward English philosophy. One hears, probably, as many English as German authors referred to by him, possibly more. He is especially courteous to Americans, and has translated several current books by American authors, among others, Bellamy's "Looking Backward."

A closing word of Professor Dilthey, who is the successor of Lotze. He is now in the fifties, and it is safe to predict that he will never occupy the place in the world of philosophers which his predecessor held. He is a short, stout, round-headed man with close-cropped gray hair and beard, energetic and uneven in delivery. His lectures are uneven in content. He will lead one through arid wastes of vague particularities to surprise one by some nugget of golden thought which one would not have found elsewhere. He is brilliant at times. A larger proportion of students fell off from attending his lectures than from any others I attended.

Such, then, are some of the impressions produced by an experience of one semester with some of the Berlin philosophical faculty.

PROFESSOR WALKER'S PUBLIC LECTURE.

On Friday evening, December 12, Professor Walker delivered in the chapel the first Faculty Lecture of the year. His subject was "A Chapter in Early New England History." Under this general designation he considered the story of the development of written covenants and creeds in the early days of New England, as illustrated by the experiences of its first Puritan Church—that of Salem—during the half century following the first settlement. The intelligent appreciation of the speaker's argument was much assisted by the placing in the seats of printed leaflets, giving verbatim the following documents: (a) The Covenant of 1629. (b) The Enlarged Covenant of 1636. (c) The Anti-Quaker Article of 1660-1. (d) The Direction of 1665. We subjoin an abstract of the lecture itself.

After briefly outlining the main features of the discussion which, thirty years ago, was entered into with warmth, by Drs. Worcester and Felt on one side, and Judge White on the other, as to the use of a written confession of faith, and the extent of the covenant at the formation of the Salem church, the speaker pointed out what seemed to him to be the errors in the views of each of these scholars.

He then showed the difference in position between the Puritans and the Pilgrims, essentially at one in doctrine and theories of church polity, but at variance as to whether a total separation from the Church of England was desirable or not, — a difference not unlike that between the extreme abolitionists and the more conservative opponents of slavery at the beginning of our civil war. It was made evident that, in spite of this original difference in attitude, the Puritans were at last forced to take what was practically, if not theoretically, the Pilgrims' position.

The origin of the Salem settlement was next described, and the formation of its church and the establishment of its ministers pictured. It was shown that, at its beginning, the Salem church had no written confession of faith, and only a covenant contained in a simple sentence. Such brevity was customary at the time; but the speaker declared that it could not be interpreted to mean that the doctrinal position of our New England churches was not clear at their beginning, or that strict creed-tests were not imposed on would-be members. On the contrary, those tests were shown to be strenuous indeed; and the silence of the written formulæ of the churches at their beginning was due to the absence of dispute regarding their doctrinal beliefs. They had separated from the Church of England on points of church government, and not of faith, and their beliefs might be taken for granted. When, however, errors arose in the New England churches, and doubts were thrown upon their orthodoxy from without, as was the case before they had been many years planted, then not only individual churches, but the churches as a whole, were prompt to define in written statement the beliefs which they had held from the beginning.

Such was the story of Salem. The speaker described the condition of inward turmoil and outward opposition to other churches into which the Salem church was thrown by its second teacher, the erratic Roger Williams. He then pictured the varied experiences and tragic death as a traitor to the English crown at the restoration of Charles II of Hugh Peter, the successor of Williams in the Salem ministry. Under Peter the church had peace, and expressed its sorrow for former disagreements in a readoption of its covenant, now much enlarged, and drawn out in specific promises to obey the magistrates and walk peaceably with one another. To this document, thus greatly lengthened from the brief promise of 1629, a fresh clause was added in 1660-1, repudiating the then new doctrines of the Quakers. Finally, under the pastorate of John Higginson, son of the first teacher of the church, a written confession of faith, of a strongly Calvinistic tone, was drawn up in 1665. The speaker showed that, though this creed was not adopted by formal vote of the church, it was used by the officers in the admission of certain classes of members, and is typical of the form of belief which candidates had been expected to exhibit from the beginning.

The story showed that while the doctrinal positions of the Salem church were not essentially changed — save, perhaps, on the matter of half-way covenant — during its first fifty years, the rise of quarrels in the church and errors in the community led to constantly increasing written definition. In this matter, the speaker said that the history of the Salem church was typical not only of the growth of creeds in New England, but in the Church universally.

THE ADDRESSES by specialists since our last report have been very interesting and profitable. On December 3, Dr. Judson Smith, Secretary of the A. B. C. F. M., presented the claims of the foreign field. His address was of an historical character. The Christian ministry is the direct successor of the Apostles, and thus Christ's commands are now as binding on it as upon the Twelve. Foreign missions are not a new thing. They have existed since Christianity was introduced. The progress of missions is the great apologetic of Christianity. Without attempting an account of all the mission fields, attention is due to the state of affairs in one or two. Take the Turkish Empire. The first mission work was done there in 1819. Two thirds of Asia Minor is Moslem, the remaining third nominally Christian. Of this nominally Christian population, 4,000,000 are Armenians, and 2,000,000 Greeks. Such has been the progress of the missionary work among these people that there is now a church or school in nearly every city and large town in Asia Minor, and Protestant communities are being formed. At present there are three theological seminaries, five colleges (three for women), and forty-two boarding-schools. The press also is being made to help the cause of the gospel. The Christian population is the growing population in these countries. By means of the Bible Moslems are being reached. In China also there is a great educational work to be done. The Board has there two girls' schools and twenty boys' schools, with 1,000 students. The Chinese are a slow people, but they are being reached. These two fields are only a small portion of the territory that is to be won for Christ.

Dr. Cobb, Recording Secretary of the American Congregational Union, gave a very pleasing address on January 7. His object was to so describe the work of the Union that prospective pastors might feel the importance of urging their congregations to join in aiding weak churches to build suitable houses of worship, as well as to let them know that such a means of aid is accessible when needed. He said that the purpose of the local church was to edify, to convert, and to work in connection with God's people all over the world. This last point is not enough recognized in the majority of churches, especially in New England. One great essential to good church work is a suitable house of worship. There are in some parts of Kansas sod churches; in Dakota there are churches too cold for occupancy; in Michigan there are churches made of logs and badly lighted. The Congregational Union aims to aid all such churches to build better houses in which to worship. A minister should always try to get the people to build for themselves; but, if they are not able to do so, the Union is ready to help them to a certain extent. Applications should be accompanied with a statement of the condition of affairs, and aid will be cheerfully given if possible. There is great need of more money in the treasury of the Union. There are 623 Congregational churches now without a suitable building. 224 were organized last year, while only 123 buildings were put up in the same time. Thus the need is increasing faster than the means with which to meet it.

On January 13 the students were addressed by Rev. S. S. Matthews, Field Secretary of the New West Education Commission, on the topographical and ethnological features of the field occupied by the Commission in New Mexico and Arizona.

On January 14 Colonel J. L. Greene of this city addressed the students on Social Purity. He said that the obligation to obey the Seventh Commandment was imbedded in our very natures. Christ gave a new emphasis to this command by declaring that it was intimately connected with the spiritual life. Offenses against social purity are not much talked of, and hence not so well known as most other sins. Yet they are among the most subtle and deeply rooted in the human soul. Children are commonly uninstructed in regard to their danger in this regard, with

sad results. The appetite which leads to impurity is the one above all others which is grounded in selfishness. Its indulgence is not only against one's self, but against the rights of another. To remedy the evil, there is needed above all else much instruction. This instruction ought to aim to show the true use of the desires which nature has given us, so as to indicate what their abuse is. It should be the most earnest effort of every pastor to see that the young of his parish are taught in some suitable way in regard to these things. The instruction should be particular rather than general. This is the only way to check a real and momentous evil.

On January 20 Colonel Gardiner Tufts, Superintendent of the State Reformatory at Concord, Mass., spoke of the treatment of the prisoners in that institution. The true method is that which looks toward bettering them and fitting them for a life of usefulness after they are discharged. Persons become prisoners because they have transgressed some human law, not necessarily because they are wicked men. There are several classes of these men. Some are habitual criminals, some are accidental criminals, while others are professionals. Of these classes the first is the largest by far. Now the reason why these men contract such habits is that they have some lack in their characters, and the object of all confinement should be to overcome this lack by implanting better principles. If every man who was sent to a jail was sent there for life, the task would be a comparatively light one. But these men go out into the world again, and if they have not been improved by their confinement, they are in a more hopeless condition than they were before. So the new treatment of prisoners deals with them as if they were men who wished to lead better lives, as if they were not past redemption—in fact, just as unfortunate persons outside of prison walls are dealt with. An effort is made to change them, to convert them. They are not isolated the one from the other, but are kept in each other's company. They have clubs, societies, literary circles, and a Y. M. C. A. They print a paper. On Sundays they have a number of religious services. In all these things the men are left entirely to themselves; there is no narrow watching of them as if they were suspected. By thus surrounding them with good influences, it is hoped that they will go out with new purposes, and a prospect of leading useful lives.

On January 22 and 23 addresses were made by Mr. W. H. Cossum, Traveling Secretary of the Student Volunteer Movement for Foreign Missions, presenting the peculiar claims of missionary work in foreign lands and urging each one of his hearers to give prayerful thought to the question of his relation to that work.

THE MOST important event in the current life of the Seminary the past two months has been the long-continued and serious illness of President Hartranft. Throughout the summer of 1890, circumstances, largely beyond his control, brought upon him a combination of several most burdensome labors, which prevented him from securing the rest and recuperation to which he had so richly earned the right. Thus he returned to Hartford in September without the help of a real vacation, and plunged into the manifold cares and duties of his office with his wonted impetuosity. In many respects the opening months of the year were peculiarly and unexpectedly trying. It was not altogether strange, therefore, that November found him considerably worn out. Towards the end of that month, what seemed to be a severe cold finally obliged him to give up active labor for a few days. As soon as the tension of routine work was taken off, nature asserted the demand for rest which had been too long postponed. A depleting disorder of the digestive organs manifested itself and for a full month resisted the treatment of the physicians, and baffled even their diagnosis. About New Year's the progress of the disease was arrested, and convalescence made possible. For a period of nearly

three months Dr. Hartranft has been forbidden to consider any question of administration or instruction. Happily he has not at any time suffered much real pain, and has not been entirely debarred from certain kinds of reading.

Every effort has been put forth to build up his exhausted strength and repair the long and serious waste. It is a cause of most hearty rejoicing that these efforts are being crowned with steady and increasing success. But in spite of this improvement, there is little hope of the President's resuming his work for some weeks, perhaps a month or more. The gap caused by his absence of course cannot be filled. Some of his lectures have been assumed by Professor Walker, and some are postponed until later. The Faculty has undertaken the care of the institution's administration as best they could. But the magnitude of the loss to the Seminary in the absence of its head cannot readily be estimated.

THE WINTER meeting of the Board of Trustees, on January 14, was very fully attended. The Faculty reported that some temporary readjustments of instruction had been made for the remainder of the year, for the purpose of giving an increased amount of instruction in Dogmatics regarded deductively. These readjustments were approved, and a committee of five was appointed to consider whether some permanent arrangement, of the same or similar nature, was desirable, and, if so, what arrangement. Reports were heard on various matters, such as the erection of the Case Library and the President's house, etc. Notice was given that General Charles T. Hillyer desired to establish a lectureship on hygiene and kindred topics. This was gratefully accepted, and, on recommendation of the Faculty, Dr. Melancthon Storrs was chosen lecturer for the current year. The presence and the counsel of President Hartranft were greatly missed, and special resolutions of sympathy were passed in view of his long-continued illness. President Hartranft having been named as one of the American delegates to the International Council in London next summer, it was voted that his expenses be defrayed by the Seminary, with the wish that he may be able to secure a full and sufficient vacation in connection with the trip.

THE REGISTER for the current year—the fifty seventh of the Seminary's history—was issued during January. In form and contents it closely resembles that of last year.

THE Day of Prayer for Colleges was observed not only by the omission of all recitations, but by various gatherings, including an extension of morning prayers into a social meeting under the lead of Professor Zenos, separate prayer-meetings on the part of the various groups of college graduates, and special services in the evening in conjunction with the Center, Fourth, and Asylum Hill churches, at the first of which representatives from Yale, Trinity, and Wesleyan participated. Professors Walker and Nash spent the day at Amherst College.

ABOUT a year ago the Library secured, through the efforts of James L. Barton, '87, missionary of the American Board at Harpoot, Turkey, a package of Armenian MSS., which were supposed to be of considerable value. The delays of transmission were considerable, and after they were received, they could not be immediately examined. Recent study shows that the package contains interesting material, which may be briefly summarized as follows: No. 1 is a thick octavo, white linen paper bound in sheep, rather the worse for wear. Its titles and contents of chapters are in red ink, while the bulk of the volume is in black ink, but freely interspersed with beautiful capitals. The contents of the volume are: (a) *A treatise on Liturgics*: giving a description of the various articles of clothing to be worn by the priest in the performance of the mass as well as of the acts and the

words to be used. Together with these there is given some reason in justification of the liturgy in view of assaults upon it by skeptics. (b) Twelve *sermons* on various texts of Scripture. (c) Statement and refutation of the *Heresies* of the Manicheans, of Cerinthus, of Menander, of Marcian, of Carpocrates, of Valentinus, and others. (d) A translation into Armenian of the *Epistle of Cyril* of Jerusalem to Constantius the Emperor, upon the appearance in the heavens of the sign of the cross. [This translation was made by Latchin, Bishop of Cilicia, in 1706 A.D. (the date given is the year 1155 of the Armenian era) from an original found in the dunghill of a church in a half-decayed and moth-eaten condition. The first four chapters are missing.] No. 2 is a copy of the *Four Gospels* made by Krikor (Gregory) of Cilicia in 1222 A.D. (671 of the Armenian era) at the time of Constantine, archbishop of Armenia, and Philip, king of the Armenians. The volume is a small octavo, fine vellum leaves beautifully illuminated by bright full page and marginal illustrations as well as capitals. No. 3 is also a copy of the *Four Gospels*, but distinguished by a harmony at the beginning of each Gospel. The copy was made in the once famous city Gafa in 1656 A.D. (1105 of the Armenian era). The material is paper, size large octavo, and illumination marginal and crude. No. 4 is an *Armenian Grammar*, but contains additions on the history of grammar in general as well as treatises on Logic by Porphyry and Aristotle (giving also the latter's psychology in diagrams) and two sermons preached in connection with the Easter festival. No date is given; the material is paper and size octavo. No. 5 is a *Hymnal* called Tharagan and used in the Armenian church. No. 6 is an *Ecclesiastical Calendar*, small octavo leaves of fine vellum, written in 1665 A.D. (1114 of the Armenian era).

THE SERIES of musicales projected by the Choral Union for this winter was most successfully inaugurated on December 10, by the Small Chorus, under Mr. E. N. Anderson. The audience filled the chapel and adjoining rooms to overflowing. The programme was made up throughout of selections from the French composer Gounod, and formed an interesting illustration of his versatile and enjoyable style. The singing of the chorus was spirited and sympathetic, displaying both the remarkable ability of Mr. Anderson as a leader, and the excellent material already gathered into this new department of the Choral Union's organization. The chorus was assisted by the following soloists: Miss Lotta L. Korn, of Meriden, soprano; Mrs. V. P. Marwick, contralto; Miss Mary L. Beeman, violinist; Mr. Richard Wander, violoncellist; Miss L. Elizabeth King, soprano; Miss Carrie Louise St. John, soprano; Mrs. V. H. Ward, of New Britain, soprano; Mr. Clinton H. Newton, bass; — the last four being members of the chorus itself. The concerted parts and the accompaniments were ably taken by Miss Harriet E. Crane, pianist, and Mr. John S. Camp, organist. The full programme was as follows:

1. "Gallia." Motet. *Miss Korn and Chorus.*
2. Transcription. "The Young Nun." (Schubert.)
Miss Beeman, Mr. Wander, and Miss Crane.
3. Three Songs from the "Biondina" Cycle. *Miss St. John.*
4. Carol. "Bells across the snow." *Chorus.*
5. Song. "The sparks fly through the smithy door." *Mr. Newton.*
6. Chorus. "Join in the Bacchant rite entrancing." *Chorus.*
7. Cantilena, from "Cinq Mars." *Mrs. Marwick.*
8. "Ave Maria." Based on a second Bach prelude.
Misses King, Beeman, and Crane.
9. Part-Song. "O Sing to God." *Mrs. Ward, Mrs. Marwick, and Semi Chorus.*
10. Song. "Sing, smile, slumber." *Miss Korn.*
11. Part-Song. "Sweet night her veil is spreading." *Mr. Anderson and Chorus.*

THE
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THE contents of this issue present a decided contrast with those of preceding ones. Particular attention is called not only to the spicy account by Rev. W. W. Scudder, '85, of a branch of his parish work in California, and to the brief archæological study by Rev. Dr. Thomas Laurie (of the Pastoral Union), but to the historical sketch furnished by Rev. A. W. Clark, '68, of the Austrian Mission, which has so long been, and is likely to be even more in the future, a peculiarly *Hartford* Mission, and to the full *resumé* on a later page of the Carew Lectures for the current year. One of the prime reasons for the existence of the RECORD is the manifoldness and abundance of interesting and progressive life within the circle of the constituents of Hartford Seminary. It has been our aim to manifest as many phases of this life as possible. We trust that our readers are finding from issue to issue that we are not entirely unsuccessful in achieving our purpose.

THE practice of issuing monthly, bi-monthly, or quarterly papers in the interest of single churches is becoming more

and more common. That such periodicals have a great value cannot be denied. As one of them, recently come to our notice, says in substance, they can be used to give cordial and hearty invitation to those whom it is desired to reach, and can also serve to strengthen the interest of all the members in the work of the church. We desire especially to call attention here to another use to which they may be put. They may be, and in some cases have been, a means of mutual helpfulness to those confronted by similar difficulties in different fields. It would, of course, be impossible for any of them to attain a wide circulation, nor would any one of them be likely to be sufficiently valuable to repay constant perusal. Taken together, however, they have a great value, and we should be glad to act in the capacity of a skimmer for all the cream that the alumni of the Seminary can gather in such forms. We urge, therefore, that the pastors under whose eyes this may come send to us regularly copies of their church papers. We hope that in this way we may be able to increase their usefulness, and make the interest of all the constituency of the Seminary in one another constantly greater. We have already received single copies of some such papers, but we want more, and hope that we may have them regularly.

THE question of scholarship aid in theological seminaries, its theory and methods, is one that in the nature of things must be continually in discussion. It is a fact that very few students reach the seminaries with resources to meet necessary expenses without such aid or a chance to earn a considerable sum as they go. If their studies are diligently pursued, the latter alternative is an impossibility. A few may find special work during term-time, and a majority may perhaps turn the vacations to profitable use, but at best the returns from such efforts are insufficient for support, and are often secured at a ruinous expenditure of strength. Furthermore, the average compensation to which students can look forward after graduation is not large enough to warrant them in incurring much debt during their seminary course, even if they are fortunate enough to have friends who are willing to lend to them. By common consent, therefore, the

churches have sanctioned a system of student aid similar in many ways to that pursued by the national government with its cadets. Under the circumstances this policy is inevitable, and reasons can be adduced to show that in itself it is entirely proper. Able men ought to be encouraged to enter the service of the churches without in any way sacrificing their self-respect.

But the practical working of the system is beset with difficulties. A few inferior and unworthy students are drawn by it into the seminaries, students whose unworthiness has given rise to the harsh charge of "pauperism" in such institutions. The details of administering scholarship funds are likely to involve great perplexity in discriminating between desirable and undesirable candidates. Various plans of examination have been tried, with but imperfect success. At the very best, the interval of time between the investment of funds on the part of the churches in the aid of particular students and the time when those students can make returns to the cause by efficient service in the ministry is long, with a very large opportunity for loss. The investment proves exceedingly hazardous, particularly in view of the slight responsibility so often felt by the beneficiaries as to the way they make the return due from them and the absence of suitable guidance and system in aid of their desire, when it exists.

Hence we heartily welcome any plan whereby the joint interests of students and the churches can be amalgamated and made reciprocal. The thing to be desired is the entrusting of the administration of all student aid funds to some central body that shall have power to exact some form of service from beneficiaries either during their course of study or soon after. Such a system, if properly organized, would accomplish three most important things: (1) the adequate encouragement of the very best class of students, without the least chance for a just charge of pauperization; (2) the freeing of the administrators of such funds from the grave perplexities of their work, by diminishing the chance for error; and (3) the furnishing to church work of an organized body of more or less trained and disciplined evangelists and embryonic pastors who can be assigned to duty where most needed, to serve during a period proportionate to the aid rendered. This means a consolidation of part of the work of the Education Societies and of the various Home and

City Missionary Societies, with their organic connection with the faculties of Theological Seminaries so far as student aid and student work are concerned. The present machinery is too cumbrous and too disjointed. Consolidation would give increased economy combined with increased efficiency.

The recent article of Professor Burton of Newton Seminary, in *The Watchman* for January 15, merits the closest attention of the officers not only of seminaries but of both the kinds of Society just mentioned, because it attempts to outline the practical details of such a consolidation. (This article, we are glad to note, has been reprinted in pamphlet form.) Whether all these details are the wisest may perhaps be open to discussion, but that some such solution of the problem is demanded we hold to be unquestionable.

It is encouraging to hear, as we do, of the interest excited by Rev. E. H. Byington's article in our last number on "Open-Air Preaching"—an interest which is not confined to this country, but is expressed in Canada and in England. Mr. Gawin Kirkham, Secretary of the Open-Air Mission in London, writes, "The article is the most accurate and painstaking writing on the subject I have yet seen. No one can possibly imagine the amount of research you have had to cull out your facts and figures from a host of reports in order to present them in such a readable form. . . . The States ought to wake up on this subject after seeing what the old country does."

Our readers will be pleased to know that Mr. Byington will have a second article in our next issue, this time on the *methods* of this most important kind of pastoral work. Those whose interest has been excited by the revelation of the surprising amount of this form of evangelistic effort in Great Britain will welcome all additional information of how to go about it with a view to genuine and permanent results.

A READING-ROOM EXPERIMENT.

Alameda is a city of some 12,000 people, almost touching Oakland on the one side and San Francisco on the other, — the most delightful residence spot on San Francisco Bay, and consequently a city of houses rather than of business. This fact of itself removes many of the reasons usually urged for the establishment of church reading-rooms. We have few homeless young men, few abject poor, almost no tenement population, very little of that population that answers to the word "masses." Accordingly, the wide patronage of such a room that might be reasonably expected in large cities, or even in smaller ones with different peculiarities, could hardly be looked for here. A large and well-furnished public library four blocks away also enters into the problem.

Nevertheless, we saw that saloons could thrive here on young blood as well as in San Francisco. Places where young men could spend an evening together were in demand, and not an opportunity in this city was afforded them except in those saloons, with the exception of a quiet "read" in the library above mentioned. We knew that if they could win some young men to sin by open doors, we could win some young men to noble living by a like cordiality. Besides, we felt the need of it among our own young men and boys. We lacked an organization that could meet their social wants. We felt uneasy to see a \$12,000 plant shut up all the week long with an occasional airing, when a trifling expenditure of time and money would enable it to do good service to some one twelve or fourteen hours out of every twenty-four. This church is supposed to have been built to help the people of the community in every possible way in their struggle against sin, and to begin by carefully bolting them out six days out of seven could hardly be defended on the grounds of either wisdom or love. Then it doesn't pay, either, from a business point of view. Nowhere else in this busy world do men put up costly buildings to be used, on the average, six hours a week. Christian men in anything but the Lord's business would call

that a sinful sinking of honest coin. They wouldn't expect to get interest on their money in such an investment.

A reading-room and young men's parlor was decided to be the best instrument with which to experiment in the direction of meeting this lack in our work. But how? Such "adjuncts" (the day is not far off when they will be *necessities* instead of *appendages*,) were invariably found in large churches that had plenty of room, and money to furnish periodicals, and work enough about the building to require the services of a sexton day and night who could have oversight of such a parlor. It is a very easy matter for such a church to provide these advantages for its young people and community if it wishes to, and I am coming to consider it almost a criminal negligence if it does not reach out in this direction. But our church is not large nor strong. We have 125 members, hard work to raise enough to meet running expenses,—in short, all the difficulties that face a poor and young church, only recently off the Home Missionary Society, struggling in the midst of social conditions as worldly as any on the continent of America to carry on not only its own work, but a branch work in a neglected part of the city, two miles distant. And this is the only reason that prompts me to give an account of our experiment; for it affords an illustration that may be helpful to others of how easily such a room can be opened by churches with small resources.

A successful start necessitates a church that is not afraid to have its furniture and furnishings worn out in the Lord's service. People who think more of carpets than of souls can build an ice wall about a church, within whose chilling circumference no young man cares to stay. Two or three sharp-tongued individuals who have no sympathy with young men, or who are prejudiced against the movement, will often present a more formidable barrier to its success than all the hostile forces outside, and a few weeks of such malevolent activity will often scatter the results of a year's careful, painstaking effort; for there is no one so sensitive to kindness or slight as a boy. He knows when and where he is wanted. If we want him enough to make it home-like for him, we will get him. A stream of cold indifference from within removes all need of a church looking outside for causes of failure. Boys do not enjoy that kind of a shower. They are in a period of *rapid growth*, and that requires a *warm*

atmosphere. That growth will doubtless need pruning, watching, and directing, but you *cannot prune it with frost.* Better never start unless the church is ready to give warm endorsement and cordial help, for prejudices sown by unkindness are the hardest to uproot.

Five problems faced us, as in every such enterprise :

(1) *Where can we get a room?*

We said: "Somewhere in the church building. That saves rent. It will draw attention and interest to the church, instead of away from it. We can better enlist our church people in it. The movement can thus be more easily controled, as well as helped. While at first its connection with a particular church building may somewhat restrict attendance, yet those attending can be better reached and cared for; and it will allow more distinctive work among our young people, with less misunderstanding, if definitely known as a part of this church's work. It puts the church in a wrong light to hire a room for this purpose outside of it. Enlargement of our Sunday-school parlors left vacant a little dimly-lighted room, which, papered and furnished with table, chairs, etc., makes a very pleasant place at night, though rather dark by day. Some churches on this coast have fitted up their prayer-meeting room for this purpose, giving young men the use of it on all evenings in which it is not used for regular church meeting. This any church can do. It might break up the orthodox stiffness of the prayer-meeting room, besides. A separate room is of course better, when possible.

(2) *How can we keep such a room open?*

Twelve young men volunteered to do duty one night in two weeks each, and the greatest problem was solved. They care for the room and greet strangers and act as general secretaries. The room is open all day for every one to use, and during the day takes care of itself. My mornings are all spent in the study at the church, and a number of organizations of ladies and young people meet in the afternoons there, so there is some one in the building the larger part of the day. Still, we are not afraid to leave the reading-room alone. It has never been abused. Why should it be?

(3) *How is this movement to be managed?*

What relation should it hold to the church? These questions were answered by forming a Young Men's Association

(modeled largely after the Y. M. C. A.), which puts all executive power in its board of seven directors (five of whom are its officers), to which entire control is given over the reading-room, with the single proviso that its action is not to militate against the aims and work of the church, and may at any time be subject to ratification by the church. This association assumes the entire financial responsibility of the enterprise, thus relieving a church, already heavily loaded, from any additional pecuniary burden.

(4) *How are expenses to be met?*

It cost \$75 to fit up the room, and our estimate on fuel and gas was \$75 more. Membership fees at \$2.50 and honorary membership fees at \$5 are expected to meet all running expenses. To induce membership—for the room is open to all, whether members or not—in addition to the interest in seeing such a move prosper, which is their chief motive, the members have certain privileges in the use of the other rooms of the church, its musical instruments, etc., not accorded to the public. This affords opportunity for the formation of glee clubs, amateur orchestras, and classes for various studies, as there may be need.

(5) *How should we get our literature?*

For we could not afford to buy papers. We started a little canvass and were surprised to find that over fifty different papers and periodicals were taken by interested persons, who promised to put them regularly on file after reading them at home. The number now reaches seventy-five, given with more or less regularity. The Association does not purchase a paper. Two only come to the room first-hand. Magazines are returned to the donors, if they so desire, at the end of the year.

Writing materials, a typewriter, the nucleus of a library and gymnasium (in adjoining hallway), and the standard games of chess, checkers, dominoes, authors, parlor croquet, and bean bags form part of our stock in trade. Games and secular papers are removed from the room Sunday.

Each Monday night the Association meets. Each Friday evening is "Ladies' Night." In some places it may be better to open the room to young women as well as men each evening.

What has been accomplished? What success? In California we contend against a glorious climate that tempts every one out of doors the year round, with the natural shyness the average California youth shows towards a church, and the novelty of the

work. We said: "If it reaches an average of two persons a day, it will have afforded seven hundred pleasant evenings in the year, and that we shall consider a success." The record of the first three or four months (exclusive of day visitors of whom no record is possible) showed, after deducting general social evenings, an average of ten young persons an evening. The average for the year would be under that, probably, as the newness, for some, wore off. But its use by day has increased. Workmen run in for a drink of water and read a few minutes at noon. I have found many a man looking for work, spending his noon hour in the room. Young people to and from school drop in, boys and young men with a spare afternoon. Our church people do not use it as largely as I hoped they would, but our missionary organizations consult the magazines there for their material.

To sum up its advantages: (1) It has been an education for the church in the line of widening church work. (2) It has attracted more attention and sympathetic comment on the part of a certain class of outsiders than any or all the rest of the work of the church last year. They are glad and encourage efforts in this direction. The advantage this affords in opening the way to this class is apparent. (3) It has given us helpful contact with a large number of young men, and a fine hold on some. An increasing number attend the socials of the Association. (4) At least one Christian public room is open day and night for any homeless young man in this city. He need not seek the saloon for social advantages. (5) It forms a helpful center for our work among the young. Our Boys' Brigade and Y. P. S. C. E. use it largely. Out of it has grown a Sunday Bible class for young men. (6) And not least, it forms an organization of *men* for Christian work. This is something that is and should be more and more made to be distinctively the work of the men of this church,—of, by, and for them. The power it may become in this direction, if alive and vigorous, can scarcely be estimated. As such it should fill a long-felt want in many a church. If our experiment may suggest a way in which any other church which has not yet grown to "metropolitan" size, may utilize its resources in a like direction, we shall all be glad.

WILLIAM W. SCUDDER, JR.

ANCIENT AND MODERN CITIES.

A writer's description of a place is also a description of himself, for he gives an account only of those things in which he feels interested. Thus, an artist will give prominence to works of art, and an architect to the most noted buildings of the city he describes. So also the difference between ancient and modern types of thought is brought out in the contrast between ancient and modern descriptions of cities. When a traveler to-day describes a city, he mentions those things which distinguish it from every other. Is the scenery picturesque? Its peculiarities are brought out with great distinctness. Is it noted for wealth, manufactures, commerce, or general intelligence? These also are described at length. In a description of Rome, her position in history, her massive ruins, the immense Coliseum, the remnants of the ancient Forum, the triumphal arches of Titus and Severus, the column of Trajan, and the baths of Caracalla, would find a place, as well as the church of St. Peter and her galleries of art. So, also, in an account of Edinburgh, the Castle and Calton Hill, Holyrood Palace, and St. Giles' Cathedral, the monument to Walter Scott, and the splendid streets and squares of the new city would be sure of commemoration.

That the ancients were perfectly aware of these distinguishing peculiarities of different cities is manifest from the Assyrian bas-reliefs. In those found in the palace of Assurbanipal on the mound of Koyunjuk, opposite Mosul, the Elamite city of Madaktu is represented with its walls and rivers, its houses and palaces, its palm and other trees, and a triumphal march is portrayed, with instruments of music, both male and female singers, and great rejoicing. [Perrot & Chipiez : *History of Art in Chaldea and Assyria*, i. p. 331.] Also, the city of Lachish is set before us in the bas-reliefs of Sennacherib in the same mound, presenting an entirely different landscape, with its vines and fig trees, the royal throne and tent, and the king deciding the fate of the prisoners brought before him. [Layard :

Babylon and Nineveh, pp. 149-51, and frontispiece of Smith: *History of Sennacherib*.]

Yet, notwithstanding this confessed appreciation of the facts, in the written inscriptions they are entirely ignored. There we breathe a different atmosphere. Sidon is mentioned by name in the records of Sennacherib, but there is nothing to tell us whether it stood on a mountain or a plain, on the sea-shore or on an island. Jerusalem also is mentioned, with its walls and gates, but though the Temple of Solomon was then standing, there is not the slightest allusion to it. In the mind of the Assyrian king it was only a strong city to be subdued and plundered; and some parts of the Old Testament in this respect very much resemble Assyrian inscriptions.

One thing relating to ancient cities was very prominent both in Hebrew and in Assyrian thought. Prominent cities were each dedicated to some god. Jerusalem was *par excellence* "the city of God" [Ps. xlv. 4; xlviii. 1,] or "the city of Jehovah," as the only true God [Ps. ci. 8; Isa. lx. 14.]

In like manner the old Assyrian city, now known as Kalah Shergat, was named by its founder the city of the god Asshur, and when the capital was removed to Nineveh, the tutelary deity went with it. [*Hibbert Lectures*, 1887, p. 124.]

Babylon also was the city of Bel Merodach. [See *Inscriptions of Western Asia*, v. p. 35, lines 15 and 17; Lyons: *Assyrian Manual*, 40, 14, and 19.] A hymn to that god says, "May thy city speak to thee of a resting-place; it is thy house." "May Babylon speak to thee of a resting-place; it is thy house." [*Inscriptions of W. A.*, iv. p. 18, ll. 3 and 4.] Again, "Look down upon thy temple; look down upon thy city, O Lord of rest." "Look down upon Babylon; look down upon (the temple of) E-Saggil (*i. e.*, the lifter up of the head), O Lord of rest." [*Hibbert Lect.*, 1887, p. 489.] Marduk is called King of Babylon and Lord of E-Saggil. [*I. W. A.*, iv. p. 29, l. 9.] So a hymn to the god Nebo says, "O Lord of Borsippa, no city can compare with thy city Borsippa." [*I. W. A.*, iv. p. 20, No. 3, lines 1 and 11.] Nergal also is addressed thus: "O Lord of Kutha." [*I. W. A.*, iv. p. 26, l. 5; compare 2 Kings xvii. 30.] Nusku is called "the god of Nipur, who giveth rest to the heart." [*I. W. A.*, iv. p. 26, l. 3.] And to Shamash (the Sun-god) it is said, "O Lord of E-Babara (*i. e.*, house of brightness, the name of his temple

in the city of Sippara, called Sepharvaim in 2 Kings xviii. 34, and Isa. xxxvi. 19; in E-Babara (is) the seat of thy sovereignty." [*Hibbert Lect.*, 1887, p. 513 and 168.] The more familiar examples of Artemis (Diana) of Ephesus and Pallas Athene of Athens, with many more, hardly need to be mentioned. The Old Testament also speaks of the "Holy City." [Neh. xi. 1; Isa. xlvi. 2; lviii. 1; Dan. ix. 24; Matt. iv. 5; xxviii. 53.] But heathenism only can speak of cities dedicated to some deity, and that dedication sometimes, instead of holiness, involved unspeakable pollution and abomination.

The Old Testament also speaks of cities as "strong," (Heb. מְצֻרָה, fortified). [Isa. xvii. 9; xxiii. 11; Jud. vi. 26; see also Ps. xxxi. 22; lx. 11.] Every reader of Assyrian is familiar with the phrase *alani dannuti* (strong cities). [*I. W. A.*, i. p. 38, l. 41, will give the Assyrian characters.]

Where small cities are mentioned, we would naturally expect large cities to be the correlate, but instead of that, we have *dannuti u bît dūrâni* (strong and walled) in the annals of Sennacherib, where he says: "And of Khazaqiahu,* the Jew, (Yaudana) who had not bowed to my yoke. I took forty-six of his strong, walled cities and small cities in their environs without number, etc. [*I. W. A.*, i. p. 39, 11-17; compare i. p. 40, lines 64, 65, and 66.] Walled or fenced cities are also mentioned in the Hebrew [בְּצִירֹת, fenced or inaccessible; Num. xiii. 28; Deut. i. 28; iii. 5; Jos. xiv. 12; Isa. xxv. 2,] and the occurrence of the term in Assyrian is too common to need reference.

These things show very clearly how men's views of places are moulded by the prevailing practices of the times. Neither Hebrew nor Assyrian asked whether a city was flourishing and prosperous, but only, Is it so fortified as to be able to resist attack? A sad comment on the violence and insecurity of ancient days before the Gospel of Christ brought peace to the world, and a hint, also, how much we owe to our Redeemer for daily mercies which it is to be feared we do not appreciate as a part of the inheritance purchased for us with His precious blood!

THOMAS LAURIE.

* Hebrew חִזְקִיָּהוּ, Hizqiahu.

Book Notes.

A Practical Introductory Hebrew Grammar. By Professor Edwin Cone Bissell. Hartford: Hartford Theological Seminary, 1891. pp. ix, 134.

A new book by Dr. Bissell cannot fail to interest the constituency of the RECORD, especially that portion of it which consists of alumni graduated within the last ten years; and this interest is naturally doubled by the presumption that a Hebrew Grammar from Dr. Bissell's pen must be the result of his experience in the class-room, and not an experiment with a new theory as to what Hebrew Grammar ought to be, or how it ought to be taught. It is with these thoughts in mind, we feel sure, that our readers will greet the above title, and we may add that they will not be disappointed in their expectations regarding the book. It is thoroughly characteristic of our esteemed colleague, compact, full, and crisp.

The peculiarities of the work as distinguished from similar works published in recent years are admirably summed up in the author's preface, and to our judgment completely justify its publication. As far as we can see, the main feature of its method is induction. Of course, a Hebrew Grammar based on the inductive method is not a novelty in our days; and yet the first use of the inductive method in the making of text books for the study of language was necessarily tentative and suggestive of improvement in many particulars. It was introduced as a reaction against the older way of approaching the study of language from the side of bare grammatical forms and reaching the actual use of it at a later stage; and, like all reactions, it went off on a tangent. The old method made the grammar the center of linguistic study; the new started from the materials of language as actually found in concrete form. The true starting-point must be different, viz., the need and capacity of the student. Hence, the prominent feature of the new method—the random selection of some passage and adoption of it as the subject-matter of analytic and synthetic work—was accompanied by serious disadvantages to the student. He was compelled to load his mind nearly at the beginning of his work with materials which, though occurring in the passage selected, would not again be used, or if so, very rarely. At the same time, he

was at a loss as to distinguishing between the essential elements of a language (in Hebrew the text of the Old Testament) and the non-essentials or later accretions (the masoretic system of punctuation and accents). Dr. Bissell avoids all this by judiciously selecting and using at the beginning words of common occurrence, and skillfully grading the lessons to the various stages of the growth of the student. We have, then, no reactionary attempt here looking to the restoration of the old system, but simply an advance on practical lines wrought out by experience.

We venture to say that no criticisms will be made on the book, except such as the author has anticipated in his mind and partly expressed in his preface. We are inclined to estimate the value of the mnemonic aids used in the book higher than the author seems to do. Most of these are not mere mnemonics, but contain valuable suggestions as to the derivation of Biblical names and terms, which the student cannot begin to thoroughly master too early in his course.

Space will allow our calling attention to only one more of the valuable features of Dr. Bissell's book, viz., its lists of synonyms and homonyms. Though put in an appendix (II.) these are evidently constantly used through the work.

If its intrinsic merits carry their full weight in the minds of teachers, this grammar will be very extensively tried and adopted as a decided improvement on any other work of its kind. [A. C. Z.]

Kanon und Text des alten Testaments. Dargestellt von Dr. Frants Buhl, ord. Professor der Theologie zu Leipzig. Leipzig: Akademische Buchhandlung, 1891.

This is a weighty book. It is a new and enlarged edition of a work by the same author which appeared in the Danish language some years ago. He has recently been called to a professorship in the University of Leipsic, and this is his first publication in the German language. It has been justly called by the *Theologisches Literaturblatt* (Oct. 3, 1890,): "eine reiche Fundgrube für das Studium der alttestamentlichen Einleitungswissenschaft, ja zu reich, um allein ein Studentenbuch zu werden."

The theological position of the author seems to be much the same as that of the late Franz Delitzsch. His investigations of obscure points are thoroughly scholarly. He avoids extreme statements and almost invariably supports his conclusions by approved authorities, whom he quotes in detail. It is this feature, especially, which makes his work so valuable to Biblical students. He does not simply advance his own opinion; but gives the facts on which it rests so that

another is left free to adopt a different one, if he is otherwise affected by them.

The principal contents of the book are as follows: Under the general head of the history of the Old Testament Canon, there is treated, first, that history among the Jews (pp. 1-42); second, the same among the Alexandrians (pp. 43-48); and third, in the Christian church. Under the general head of the history of the text of the Old Testament, he speaks first of the immediate apparatus, consisting of printed editions, manuscripts, collections of readings, the Massorah, citations and transcriptions; second, of the old translations; third, of the outward history of the text, namely, of the materials for writing, the Hebrew characters, the vocalization, and accentuation and the various divisions of the text; and, fourth, of the text's inner history, namely, of the vocalization and the consonantal text. The order of subjects towards the end is somewhat confusing, and might, in our opinion, be improved by discarding the distinction between the outward and the inner history of the text.

The author's attitude towards some questions which divide the world of scholars might be thought worthy of notice here. As respects the matter of an alleged Alexandrian canon in distinction from the Palestinian, he says that, strictly speaking, there was no such canon (p. 46). The discussions among the Jews concerning certain books of the Old Testament — Esther, Canticles, Ecclesiastes, and Ezekiel — which took place in the first century B. C., he alleges did not arise from doubts entertained concerning the actual canonicity of such books; but, so far as they were not merely finical, concerned simply the question whether they had been *properly* admitted to the canon. The decision finally given — at the synod of Jomnia, A. D. 90 — was in the affirmative (pp. 23-28).

Prof. Buhl's discussion of the LXX. version is unusually complete. He is inclined to concede to it, as the representative of a Hebrew text differing to a considerable extent from that of the Massorites, more importance than is ascribed to it by the majority of conservative scholars; though far less than is demanded by Lagarde. He maintains that, on the whole, the text of the Massorites is much to be preferred, though in very many places better readings are to be found in the Alexandrian version (pp. 121-126).

Considering his generally moderate positions, it is somewhat surprising to find Prof. Buhl advocating the view that the present vocalization of the Hebrew text in its entirety should be looked upon in the light of Q'rês, *i. e.*, merely as readings, whose relation to the consonantal text is to be carefully weighed before they are adopted.

On the question of the origin of the present Massoritic text, he

does not hold, with certain extremists, that without collation or with a merely arbitrary collation, it is based on a single manuscript, all others having been destroyed. But he is also disinclined, it would seem, to adopt the opinion of Dillmann (Herzog's *Encyc.*, 2d ed. II., pp. 386-388) which to us seems near the truth, that, where the text was not officially fixed from the best copies—as was probably the case with the Law—it was, nevertheless, conscientiously adopted on the testimony of the best accessible manuscripts. He favors the view that the men of whom we have spoken above, as being engaged, near the beginning of our era, in discussing questions touching the canonical authority of certain Biblical books, also gave a fixed form to the text. He supposes that, in their time, there existed a pattern manuscript. How it arose he does not say; but he rejects the idea, in view of what the Talmud expressly declares respecting the text of the Pentateuch, that it was an arbitrarily, or a fortuitously chosen, copy (pp. 258-260.) It is not possible for us to accept this theory of Prof. Buhl. It takes no account of the fact that the canon of the Old Testament was fixed at least three hundred years before this. And it is only reasonable to suppose that the text was established at or near the same time. That is the period, accordingly, in which to place the pattern manuscript, if there were one. The discrepancies of the LXX. version offers no substantial obstacle to this hypothesis. [E. C. B.]

The Evidence of Christian Experience. Being the Ely Lectures for 1890. By Professor Lewis French Stearns. New York: Charles Scribner's Sons, 1890.

The writer of these lectures evidently had in mind the reading public. The style is spare, vigorous, clear, and purposeful. It is temperate, but not cold. The appendix of 32 pp., certainly doubles the value of the book, and the index, covering both lectures and notes, makes the whole thoroughly serviceable for reference.

The first lecture is introductory: "The Evidences of To-day." The two which follow treat respectively the Theistic and the Anthropological "Philosophical Presuppositions" to the evidence from experience. Lectures four and five give the "Genesis" and "Growth of the Evidence," followed by one on its "Verification." The seventh and eighth lectures take up the Philosophical and Theological "Objections" to it, and the last two show its "Relation to other Evidences."

The book has a triple value. *First*, it presents with great candor and clearness the evidence of Christian experience, which the author calls "the keystone to the arch of evidences." (p. 311.) This is

"the evidence upon which the Christian believer relies in the ultimate resort for the confirmation of his own faith," and this "must be the chief argument for the truth of Christianity even for those who are not yet Christians" (p. 29). "This evidence is not only practically but scientifically valid" (p. 196). "The fundamental task of science in dealing with the discovery and verification of facts, . . . is the transformation of probable knowledge into real knowledge by experiment" (p. 197). Christian experience accordingly gives the only scientific demonstration of Christianity. By it we come to certainty as against probability, not to the certainty of purely formal knowledge, but to that certainty which gives us a knowledge of real existences, a certainty analogous to that of sense-experience (p. 198). This is, in brief, the proposition demonstrated by the examination of the facts of the Christian experience. There may be question as to the validity of the argument in some details, but its general cogency is indubitable. *Second*, the book brings the reader into contact with the leaders of present thought here and in Germany in the discussion of present problems. The modern movement to base all philosophy on experience has logically resulted in an emphasis on experience as the basis of Christian knowledge. The apology from experience will be increasingly the apology of the hour. The book is thus thoroughly timely in its atmosphere and its contents. *Third*, and not least, the book is valuable as an effort toward bringing into a scientific unity the chaos of "evidences of Christianity." The author makes sharp the too often ignored distinction between apologetics, the science of the principles of defense, and apology, the defense itself. His work is a contribution to the former (p. 32). He rightly conceives that only by means of such scientific systemization can real progress be made or sharp thinking be done in this department of theological discipline. Taken as a whole, it is not too much to say that the work forms the most practical manual we have on the apologetics of the present day. [A. L. G.]

Hints on Bible Study. New York and Chicago: Fleming H. Revell, pp. v, 78.

This little book is well adapted to arrest attention. Composed of nine brief essays by as many writers, it is astir throughout with variety and life. In spirit, substance, and intent, the "Hints" are manifold and diverse. But none the less is the effect of the book decisive and distinct. It presents a supreme theme with a deep and earnest concern which no reader can fail to see and feel.

Samples from a few of the essays will serve best to give the savor

of the book. One writer seizes upon the Epistle to the Philippians, and shows in detail the manner and the results of his method of study. Another, speaking generally, distinguishes two different ways of reading the Bible: the devotional, "essential for all Christians"; and the critical, "optional for most of us, though essential for some." For the former method he says, "read first and foremost and most constantly, — and in *this* order, — the Gospels, the Epistles to Colossians and to Hebrews, the Psalms, the Book of Isaiah, and the Book of Deuteronomy, dipping into the other books as your marginal references tell you." For the critical method he commends Eyre and Spottiswoode's Variorum Bible. Another pleads that the *message* be exalted above the *machinery* of the book, and recommends the Comprehensive Teacher's Bible, published by Bagster; and for getting a view of the historical setting of a book, helps like Lightfoot on Colossians and G. A. Smith on Isaiah. This same writer would have the student "begin by securing a general acquaintance with the chronological order of the books;" then "one book should be studied at a time, and so studied as to centre itself afresh amid the problems and events which occasioned its appearance;" then one should "trace the development in Scripture of one great idea, *e. g.*, the Messianic Promise, the Kingdom of God," etc. Another writer, who appears to revere commentators not at all, and Scripture none too much, avers that the first great need in the study of the Bible is "*common sense*." One of the essays sounds somewhat strangely among the voices of the rest, in that it announces certain dogmatic results as the goal to which study must attain.

The opening essay of the nine is of sterling worth. It insists upon "study," and declares that the "first thing" is "to secure from the best means at his disposal the *strict, exact, and full meaning* of the words employed by the sacred writer." Perfect "detachment of mind" is asserted to be as "urgent" as it is "difficult" in Biblical study. And it is averred that "a little of the Bible well understood and thoroughly mastered will go further and help more than a cursory knowledge of larger portions of it." This is a fundamental truth. The volumes forming the "Cambridge Bible for Colleges and Schools" are commended by different contributors. The closing essay is by Professor Drummond, and is an effort to state in popular form the position that "the Bible came out of religion, not religion out of the Bible."

[C. S. B.]

Correspondence.

THE AUSTRIAN MISSION OF THE A. B. C. F. M.

When Hartford Seminary asks for a short sketch of the American Board's work in this land, it is my duty as a loyal pupil to send a prompt reply. My unbroken connection with this mission from its first feeble beginning places so much material in my hands that, in compressing the record into one short article, many facts of interest must be omitted.

The American Board in 1872 appointed as its missionaries to Austria Rev. H. A. Schauffler, D.D., Rev. E. A. Adams, and Rev. A. W. Clark. Had we foreseen the many obstacles that would confront us in a work of evangelization in this papal land, it is a question whether the Prudential Committee at Boston would have consented to our appointment. In 1873, another missionary, Rev. E. C. Bissell, D.D., joined our little band, but in 1878, convinced that he could better serve the Master in the home-land, he returned to America. His prolific pen and successful professorship at Hartford testify that his decision was guided from above.

Passing by the long story of opposition and persecution that marked the first years here, it may be briefly stated that the Evangelical Alliance at its International Conference in Switzerland in 1879 was so impressed with the importance of our securing at least the unquestioned right of private meetings with invited guests, that it sent an influential delegation to his Majesty, Francis Joseph. The promised relief came in due time, and, in Stupitz, for example, where meetings had been disturbed every Sunday for two years, religious toleration was granted. Since that important advance along the line of religious liberty there have been many annoyances. Still, our right in Prague and elsewhere to private meetings with invited guests has never been taken from us. In 1881, Brother Schauffler returned to America, where, in God's providence, he is doing so much for the Slavs of our native land. He was followed in 1882 by Brother Adams, the successful missionary pastor among the Bohemians of Chicago. One poor missionary was left alone with native helpers. God has guided and blessed far beyond expectation, and to Him alone be all the praise.

In 1880 the first Mission church, with twenty-six members, was organized at Prague. To-day there are five such churches, with nearly five hundred members and twelve hundred adherents.

Including the suburbs of Prague, we have in Bohemia regular preaching in thirty places. Seldom does a communion season pass without our having the joy of receiving new members. Personal responsibility in the direct work of winning souls for Christ is felt by most of our church members, many of whom can conduct with acceptance a small Bible meeting. Our force of preachers and colporters has been for the most part trained on the ground, and it is a pleasure to bear testimony to their earnest, self-denying work. It may be mentioned in passing that six preachers and two Bible women among Bohemians in America are fruits of this Mission; the wife of a Bohemian pastor in Omaha is from our Prague church, and the same is true of her sister, the wife of Rev. Mr. Bastel of Chicago.

In the department of education three schools deserve special mention. Krabschütz Seminary, the so-called "Mount Holyoke of Bohemia," is a monument of the self-denial and devotion of not a few American women for their less favored sisters in Bohemia. Among the more than 5,000,000 of Bohemians it is the only boarding school for Protestant girls. For the southern field a devoted Christian lady of noble birth was aided for some time in maintaining a truly Christian school and home for orphan girls. Since her father's death she has bravely met all the expenses of this school for forty girls.

In the province of Carinthia a man of George Müller's faith and energy entreated the Mission to help him start a school and home for the many sadly-neglected children of that section. Encouraged by our visits and by our assurance of limited co-operation, he began his remarkable work in 1881. Beginning with two lads, the work has been so blessed of God that a large building for eighty boys and girls has been erected. It has often happened that at breakfast there was nothing on hand for the dinner of the same day, but earnest pleading at the throne of grace has brought relief, and no child has gone to bed hungry. The Woman's Board at Boston pays for one of the teachers.

In 1887 a rescue and reform work for the legion of fallen women and girls in Prague was undertaken. In a wonderful manner God has heard prayer for this rescue-home. A suitable building with garden, bought in faith for fl. 5,150, has to-day only a debt of fl. 1,000. The fact that in some Austrian cities forty per cent. of the children are born out of wedlock indicates the need of such efforts, as well as the frightfully low moral tone of society.

In overcoming the once intense prejudice against Sunday-schools,

and in encouraging those willing to enter here upon such Bible work, the American Mission has been an important factor. Those who wish for more light on this point will find in *The Independent* of Dec. 25, 1890, a short "History of Sunday-schools in Bohemia."

From our publishing department many valuable tracts, hymns, and books have been issued. The influence of such literature has been remarkable, not only here, but among the Bohemians of America. Humanly speaking, one of our churches began with a few of our tracts, which a Roman Catholic farmer took to his native village, where at that time no one had a Bible. A volume of sermons from the same department has been blessed to many souls. Our monthly paper, just entering upon its ninth year with 2,000 subscribers, has led many to the Source of life and peace. In this connection a few figures will best show what our colporters and others, including the book-store, have done: total since 1872, Scriptures, 100,000 copies; other books, large and small, 40,000; tracts, hymns, papers, etc., 800,000.

Worthy of special notice is the founding in 1886 of the first Y. M. C. A. of Bohemia. The constitution, twice sent back by the government as not accepted, was at length sanctioned. For this land it is very favorable and gives the parent society the right to organize branches in any place where we have ten members. The Y. M. C. A. of Prague, a city (with suburbs) of 300,000 souls, needs, ah! so much, a home of its own. Our rented rooms, open every evening, are not at all adequate to the work that can and must be done. Hartford Seminary, that is to re-enforce this Mission next summer by one of its present students, Mr. J. S. Porter, has many friends who could easily help us in erecting a proper Y. M. C. A. building. Several members of our Prague association are at work for Christ in America. Helping Bohemia is helping America.

In closing, let me refer briefly to a question which is sometimes asked: "Does it pay to do mission work in Austria?" Turn to the last Annual Report of the American Board. At least six of its missions received last year a less number of members to the churches than were received by the Austrian Mission. Turn to the Congregational Year Book and find that the home expenses of many a church exceed the entire grant of the Board to this needy field. In 1890 over one hundred members were received from Romanism to our five churches. And now, dear Seminary friends, the Austrian Mission, yours since 1882, has a special claim on your sympathy and your prayers.

PRAGUE, AUSTRIA.

ALBERT W. CLARK, '68.

The following letter was crowded out of our pages at the last issue. It properly belongs with the other letters from Turkey.

I have just reached home from the second of two missionary tours within our field of operations. The first was taken in the direction of Kara Hissar in company with a colporter, and the second to Gurun and Derende with Mrs. English. Of the two months occupied by these visits twenty-four days were spent in the saddle, while the remainder of the time, and the evenings as well, were full of opportunities for becoming acquainted with the condition and needs of the people. At present the country is quiet throughout this region, though there is widespread uncertainty and uneasiness as to the outcome of the present disturbances within the empire, and in some places the roads are badly infested with robbers. In my first tour I visited a region of country occupied by a population of 150,000, living mainly in villages, where the only evangelical influence, aside from the occasional visits of the colporter, is one school teacher. In this district the ignorance and spiritual and intellectual apathy of the nominal Christian population is appalling. In the village where our school is located there are some indications of intellectual life, and the people understand, as they are learning to do in some of the villages visited by our colporter, that Protestantism means sobriety, honesty, and purity.

Although the population of the Gurun and Derende district is much smaller than that of the Kara Hissar region, the proportion of Christians to Turks is much larger. We have here nine schools, one preacher, and one circuit preacher. Gurun, a city of 15,000, and largely Armenian, is our strongest point. The average Sabbath congregation here is 270, and we have 125 scholars in our schools. The church is a growing one, the preacher young and enthusiastic, and the Protestant name is held in honor by all. Our schools in Derende (a city of 15,000), and in the villages of Ashodi, Manjuluk, and Kara Eren are all centers of light and power. The ears of many are open to the truth, the old church is losing its influence upon the masses, infidelity and religious indifference are on the increase, and a pure and simple faith is the great need of the hour. May He who multiplied the barley loaves to feed the famishing multitudes increase our faith, and endow His followers in this land with power to bear witness to the truth as it is in Christ Jesus.

SIVAS, TURKEY.

WILLIAM F. ENGLISH, '85.

Alumni Notes.

CONNECTICUT ALUMNI ASSOCIATION.

The annual meeting of the Alumni Association of Connecticut was held at the Farmington Avenue Hotel in Hartford, Monday, March 30. The usual order was inverted, and the business placed first, the meeting for this purpose being called to order at one o'clock. The annual reports of the secretary and treasurer were read, and the following officers elected for the ensuing year: President, Francis Williams, '41, of Chaplin; Vice-President, C. S. Beardslee, '79, of Hartford; Secretary and Treasurer, S. A. Barrett, '87, of East Hartford; Executive Committee (in addition to the officers), A. T. Perry, '85, of Hartford, and John L. Kilbon, '89, of East Haddam. Dinner was served at two o'clock, and was followed by addresses by Acting President Taylor, who spoke of Dr. Hartranft and his work, A. T. Perry, '85, who exhibited the plans of the Case Memorial Library, and spoke of certain needs in his department, C. S. Mills, '85, who brought the greetings of the Western Massachusetts Association, and spoke of his personal indebtedness to the Seminary, and John Barstow, '87, who dwelt on the practical benefit of the Seminary to the alumni in their pastorates. A reference to the RECORD led Professor Pratt briefly to emphasize the importance of publication as one phase of the institution's work.

ALUMNI CATALOGUE.

In our next number, issued on June 15, we expect to publish a corrected list of the living alumni of the Seminary, with their present post-office addresses. This undertaking has become imperative, as the last Alumni Catalogue is now more than ten years old. We specially request the assistance of the alumni in making the list complete and accurate. Particular attention is desired to the following list, and the request that accompanies it.

In examining our lists of the alumni, we find that the addresses of the following persons are missing. Any one who can give information about them will confer a great favor on us by reporting their present address, if they are living, or the date of their death, if dead:—Royal Reed, '37, David F. Robertson, '41, Jonas B. Clarke, '42, Isaac Day, '45, Charles E. Bruce, '48, Joseph D. Strong, '52, George W. Connett, '53, Thomas C. P. Hyde, '53, Jacob W. Marcussohn, '54, Henry Powers, '60,

Samuel E. Hoar, '61, Hollis S. Clark, '62, George H. Blake, '63, P. S. Dagnault, '63, James E. Hall, '66, Philip D. Corey, '69, Lewis F. Morris, '69, Edward S. Towne, '70, Howard S. Clapp, '75, Ferdinand T. Lathe, '75, William S. Woodruff, '75, Aaron B. Hunter, '79, George D. Adams, '80, Harry P. Powers, '86, M. D. Delchoff, '87.

EDWARD CLARKE, '40, died at his home in Springfield, Mass., January 11, aged 80 years. He was born in Chesterfield, Mass., in 1810, and after graduating at Williams College in 1837, studied one year at the Theological Institute of Connecticut. In 1839 he was ordained pastor of the church in Middlefield, Mass., where he remained thirteen years. He then went to Ashfield, where he served only two years, his health compelling him to rest for a time. Both in Middlefield and in Ashfield he was successful in bringing about the erection of new church buildings. In 1860 he began ministerial work again, assuming the charge of the First Church in Huntington, where he remained five years. In order that he might the better care for his parents, who had attained an advanced age, Mr. Clarke removed in 1865 to Chesterfield, and acted as pastor of the church in that place until 1872, when he finally retired from pastoral work, although he continued to supply various churches for brief periods. In 1878, he removed to Springfield, where he lived until his death. Mr. Clarke was twice married, his first wife being Miss Diantha Jenkins of Cummington, who died in 1842. His second wife, who survives him, was Miss Julia Hyde of Becket.

The report for 1890 of the National Divorce Reform League contains a resumé by the Corresponding Secretary, SAMUEL W. DIKE, '63, of the work done by the league since its organization ten years ago. This work is traced along four lines, under the heads of *Investigation, Legislation, Education, and Practical Work*. The most important item under the first head is the publication, largely as a result of the efforts of the league, of Commissioner Carrol D. Wright's report on Marriage and Divorce in the United States and Europe. The progress in legislation is necessarily retarded by the lack of data, and of fit plans for uniformity of legislation on the part of the various States. An encouraging sign is a commission appointed in New York to promote uniformity of legislation by the various States on matters of common interest. Educational work seems to have been the most successful, and Dr. Dike notes with natural pleasure the introduction of sociology in general, and the family in particular, as topics for study in nearly all the educational institutions of high rank. His own work as a lecturer on these themes has been considerable, lectures having been delivered by him during the past year in five theological seminaries, including our own, and four colleges, besides a course of seven lectures delivered at the Lay College, Crescent Beach, Revere, Mass. The practical work, so far as that can be tangibly reported, has centered chiefly in the Home Department of the Sunday-school, a line of work which is increasingly successful as a means of bringing the forces of the home into line with those of the church for spiritual ends. Among the things noted as especially desirable are carefulness and zeal in legislative reform, and more systematic study of sociological topics in educational institutions.

CHARLES CUTTING, '66, has been called from Montville, Conn., to Whitneyville.

The Fourth Church, Hartford, has issued this month a Year Book of 108 pages, which presents in attractive form a statement of the organization and year's work of a peculiarly interesting field. The opening section is a letter to the people

of the church, signed by the pastors, Professor Taylor and H. H. KELSEY, '79. A membership of 576 is reported, a net gain of sixty-three over the previous year. Benevolence amounted to \$1,855, contributed in accordance with pledges made at the beginning of the year. The Sunday-school, now thoroughly organized in five sections, reports a membership of 772, including the Home Department, and an average attendance of 381. Among other agencies for doing the church's work we find a Young People's Society of Christian Endeavor and two Junior Societies, two children's classes, one led by Dr. Taylor, the other by the Superintendent of the Primary Department of the Sunday-school, and fourteen circles of King's Daughters and Sons, which keep open a social room for women, and provide for instruction in sewing and dressmaking. Besides these, the Yoke Fellows' Rescue Band has done much to aid the work for which it exists. The last fifteen pages of the book are taken up with the constitution and by-laws of the church and its organizations, nearly all of which have been revised lately.

G. W. ANDREWS, '82, is editor of *The Pilgrim*, a religious monthly published in the interest of the Congregational Church, Dalton, Mass., where he is pastor. A column of interesting notes from the local Y. M. C. A. occupies a prominent position in the February number.

C. A. MACK, '84, whose departure from his field of labor in Sanborn, N. D., was noted last month, has accepted a call to Garden Prairie, Ill., where he has been holding special meetings for some weeks.

The church in North Brookfield, Mass., of which C. S. MILLS, '85, is pastor, reported its work for 1890 in printed form. The additions numbered fifteen, and the removals nine, making the present membership 375. The benevolent gifts of the church amounted to nearly \$3,100, and the home expenses were \$3,500. The average attendance at morning services was 359, at evening services 256. The largest attendance at evening services was over 500, exceeding the largest at morning services by seventy. Report is made of the work of a visitation committee of thirty members, of school-house meetings in two outlying districts maintained regularly during the summer months, and of the usual organizations of the church for Bible study, Christian nurture, missions, and benevolent work. A church library of about 4,800 volumes and 3,000 pamphlets is of great value to the church and community.

The Brookfield Services, of which we have spoken before, have been supplemented by a new series published by the same association. There are four of the new forms: Christ the Friend; Christ the Teacher; Christ the Saviour; Christ the King. The compilers have had the benefit of experience and suggestions, and expect the new series to be even more helpful than the first. The circulation has been enormous both as regards number and extent. The number sold up to April 1 was 266,000, while states as far apart as Maine, Texas, and Washington had alike found them useful. C. S. MILLS, '85, is the secretary of the associate editors.

The February number of the *Helping Hand* (Glastonbury, Conn., JOHN BARSTOW, '87, editor), contains the first of a series of articles on "The Church I Want," by the editor. The point here emphasized is the importance and sacredness of the church, as a body called by God.

R. J. BARTON, who was with the class of '87 for one year, but who was unable to complete his course on account of ill-health, has so far recovered as to undertake ministerial work. He was ordained at Salisbury, Vt., January 20.

SAMUEL ROSE, '87, has recently been recognized pastor of the young church at Boise City, Idaho.

J. B. ADKINS, '88, has resigned his charge at Bloomington, Wis.

The Annual Record and Directory of Phillips Congregational Church, South Boston, Mass., which has recently come to hand, gives a full report of the work of that church. The item noted as of greatest interest and importance is the ordination of E. N. HARDY, '90, as associate pastor, with especial reference to evangelistic work. Mr. Hardy has already made a place for himself in the hearts of the people, and although the time has not been sufficiently long to allow results to appear in great measure from his work, the outlook is hopeful. A house to house visitation is being conducted, which on the first of January had reached 800 families, many of whom had become attendants at the church services. Mr. Hardy's work is largely at the Phillips Chapel, where he preaches on Sunday evenings.

Letters received from M. W. MORSE, '90, the John S. Welles Fellow, show that he is diligently prosecuting his studies at Liepsic, though in the early part of the winter he suffered quite a serious interruption from illness. His lecturers and topics for the current semester are as follows: Heinze, Philosophy of Religion; Delitzsch, Doctrines and Ethics of Mohammed; Lindner, History of Religion; with special courses in Sanscrit and Avesta.

C. H. DUTTON, '91, sends from Ashland, Mass., a copy of *The Congregational Herald*. The chief interest in the church work there centers at present in the result of special meetings in which all the churches of the place have united.

Recent additions to churches are reported as follows, the pastor's name being put in parenthesis: St. Luke's, Elmira, N. Y. (H. A. Ottman, '69), 16; Porter, Brockton, Mass. (F. A. Warfield, '70), 9; West Boylston, Mass. (M. F. Hardy, '72), 4; Denison, Texas (L. W. Hicks, '74), 8; Higganum, Conn. (G. S. Pelton, '77), 5; Davenport, New Haven, Conn. (I. C. Meserve, '69), 4; Fourth, Hartford, Conn. (H. H. Kelsey, '79), 42; Siloam Springs, Ark. (V. E. Loba, '79), 13; Williston, Portland, Me. (D. M. Pratt, '80), 27; Plymouth, Decatur, Ala. (F. E. Jenkins, '81), 4; Stoneham, Mass. (W. W. Sleeper, '81), 6; Taylor, Seattle, Wash. (G. H. Lee, '84), 3; West Superior, Wis. (F. T. Rouse, '86), 8; Hartford, Vt., (W. F. Stearns, '86), 14; Glastonbury, Conn. (J. Barstow, '87), 9; Williamstown, Mass. (A. B. Bassett, '87), 4; Eastern Avenue, Springfield, Mass. (E. H. Byington, '87), 15; Bloomington, Wis. (J. B. Adkins, '88), 4; Plymouth, St. Louis, Mo. (A. Hastings, '89), 6; East Haddam, Conn. (J. L. Kilbon, '89), 3; Bethany, St. Paul, Minn. (W. W. Willard, '89), 4; Ada, Minn. (G. M. Morrison, '90), 5; People's, Buffalo, N. Y. (H. D. Sheldon, '90), 61.

The list of delegates to the International Council of Congregationalists to be held in London, England, next July, includes the following members of the Pastoral Union: Henry Fairbanks, St. Johnsbury, Vt.; Samuel B. Forbes, '57, Hartford, Conn.; President C. D. Hartranft; Arthur Little, Dorchester, Mass.; Edward A. Reed, Holyoke, Mass.; H. A. Stinson, St. Louis, Mo.; and E. B. Webb, Wellesley, Mass.

J. G. JOHNSON, D.D., for a number of years one of our trustees, began work as pastor of the New England Church, Chicago, February 22. His formal installation took place on March 17.

C. E. STOWE of the Pastoral Union was installed pastor of the church in Simsbury, Conn., February 16.

Seminary Annals.

THE CAREW LECTURES.

The Carew Lectures for the current year were given by Professor Albert S. Cook, Ph.D., of Yale University, on successive Friday evenings, beginning February 10, and ending March 20. The general subject was "The Beginnings of English Literature and Civilization." The lectures proved to be exceedingly valuable and fascinating, since they embodied the results of original work of the highest scholarship, set forth with rare grace of thought and diction. The interest excited by them was most hearty, both within the Seminary and outside. Inasmuch as the lectures constitute an entirely new contribution to the history of a most important period, their publication in full will be eagerly awaited. Meanwhile we can only give a meagre summary, with a few scattered quotations by way of illustrating their scope and charming method.

I. The opening lecture had for its subject "Cædmon, the Poet." After noting the humble origin of English literature, "born in a stable," the speaker first analyzed at length the amplification made by Basil the Great and Saint Ambrose (following Basil) of the truly sublime utterance, "In the beginning God created the heaven and the earth," with a view to conjecturing the effect of such thoughts upon a comparatively unlettered mind, concluding thus :

"The belief that God is the Creator of the universe will in great measure determine the character of the civilization which holds it, and its effect will appear in three of the great agents and exponents of civilization,—science, art, and letters. Knowledge will increase without end, since there is the strongest possible motive for seeking it. . . . The exploration of the tiniest molecule is in a sense the discovery of the indwelling Deity in whom we live and move and have our being. In art it will be the same. Assume that in the mind of the Creator there was an architectonic idea, . . . assume that God is the Supreme Artist,—and what will result? Will not man endeavor to trace out the various manifestations of this principle of beauty and exquisitely intelligent arrangement? Will he not seek to discover similar artistic principles for and in himself? . . . Literature, too, has its own scope and aim provided for it under this ægis. It may celebrate the qualities and perfections of the multiform individual objects which constitute the world of sense. It may magnify the wisdom and power and goodness of the unseen Master Workman. Or it may seek to discern and to depict the harmonious relations which prevail throughout the vast organism, and the unspeakable consequences of disregarding natural law. . . . Was it not fitting that English literature should begin with a variation on the infinite theme, 'In the beginning God created the heaven and the earth'?"

But what were the circumstances of this early literary effort? England at the end of the seventh century was, "so far as the uprising of intellectual activity is concerned, more closely allied to Palestine and Arabia" than to the remains in western Europe of the Roman Empire. Mohammed's flight from Mecca had recently occurred. The Hebrew nation was just reviving from a long stupor. Roman and Greek literature had both gone out in darkness. Constantinople had thus far failed to take the place of Rome and Athens. There was as yet no Italian, or Provençal, or Spanish literature. Only the Germans can show a few scattered productions from near this early time, most significant of which is the Wessobrunner Prayer, whose reference to the theme of the Creation suggests a connection with Cædmon. "England is the only country in Europe where human society and the human soul are in that state of regulated excitement from which letters and the arts may and do proceed." A hint of the source of England's first inspiration was found in the fact that the name Cædmon appears to be Hebrew in origin, though the poet was surely Saxon by birth.

A graphic summary followed of the influences that doubtless surrounded the poet in the monastery of Whitby. Emphasis was laid on the influence exercised there by the Irish Celts, full of the purest spirit of Christianity, more or less familiar with the learning of the far East, gifted with native aptitudes for poetry and music and art of every kind, quick to acknowledge the grace of womanhood and the beauty of external nature. Whitby, under the government of the abbess Hilda, was a centre of religion and civilization for all England. Under these influences Cædmon grew up as a countryman of shy and simple spirit. One night, as he watched the cattle, he had a dream in which he was directed to sing. His first poem was the result, the first of a long series, all lost to us except a single fragment, but known to have included a vast range of subjects, mostly drawn from the Bible. For this we have the testimony of Bede, which cannot easily be set aside. This testimony was then drawn out in detail, including his account of Cædmon's peaceful death.

"In the person of Cædmon English literature appears as the link between the old world and the new. The old world, as we have said, was dead; the new not yet existent. . . . But here the foremost of the new [literatures] was born. . . . 'The poet,' says Browning, 'is earth's essential king.' It is the privilege of the English people to assert that the succession of its kings by right divine is unbroken. The scepter has never departed from the dynasty that first wielded it; the line of English poets stretches out like that of Banquo's descendants, but they all derive by lineal or collateral descent from one; and the name of that one is Cædmon."

II. In the second lecture we were introduced to the poem of Beowulf and the hero thereof, "the first knight-errant of modern times." After mentioning the uncertainty hanging about the meaning of the hero's name and about the authorship of the poem, the lecture passed at once into a minute analysis of the work itself. The story of the mighty contests of Beowulf with Grendel, the monster that devastates the kingdom of Hrothgar, with the monster's mother beneath the sea, and with the dragon that later infests the domain of Beowulf himself in Scandinavia, was told at length. As an epic, the poem was declared to be less interesting than the *Odyssey*, because less varied both in personages and in incidents. The two poems, further, are distinctly different in ending, the Beowulf being highly tragic. But

"after making allowance for all the differences between Beowulf and the *Odyssey*, there is much in the one poem to suggest the other. Like Ulysses, Beowulf is a seafarer. He sets sail with trusted companions, yet is his own best helper. Like Ulysses, he is beset with dangers which require all his skill and fortitude to overcome. Like Ulysses, he returns to his native land, and rules long years in peace and honor. As Ulysses is received at the Phæacian court with song and games and feasting, so Beowulf among the Danes. Among the hospitable entertainers there is in each case a scoffer: Euryalus taunts Ulysses as Hunferth does Beowulf, each taunt being a distinct impeachment of the stranger's ability and prowess. As Ulysses recounts the stirring episodes of his life for the entertainment of his hosts, so also does Beowulf. Nor are the descriptions always unlike."

Of these some five distinct examples were given.

"The two epics . . . have still other features in common. In both there is the same pleasure in the rich workmanship of fabrics, weapons, and other articles of use and ornament. In respect to many peculiarities of language and diction they are likewise similar. If the *Odyssey* abounds in compound words, so also does the Beowulf. Concrete terms are frequent in both, and are chosen in preference to abstract words whenever possible. Recurrent epithets are common to both, even where the propriety of their application is not obvious. In both the *Odyssey* and the Beowulf longer formulas, apparently prescribed by custom, etiquette, or the traditions of the poet's art, convey to the modern reader an impression of novelty and strangeness. . . . The music of the lyre and of song is the chief diversion in both ages. . . . Rapid improvisation is possible to the minstrels of Beowulf, and is not denied to those of the *Odyssey*. The similes of the *Odyssey* are elaborate comparisons, but herein it is not followed by the Beowulf. . . . In the *Odyssey* the art is more conscious of itself, more self-complacent, more leisurely, as it were; in the Beowulf the presence and stress of danger seem continually to be felt."

To the question thus raised, whether the Beowulf is based on some knowledge of the *Odyssey*, the lecturer said "it would scarcely be safe to answer in the negative." The testimony of Tacitus was adduced to show that the Teutonic peoples were not unfamiliar with the stories connected with Ulysses. But even more

curious are the resemblances between Beowulf as a hero and the Argive Hercules. The labors of the two have numerous points of parallelism; and the death of both is intensely tragic, resulting from wounds received in contest with monstrous foes, and in both cases is followed by the burning of the hero's body on a funeral pyre. The connecting link between the two was found in the myths of the Scandinavian god Thor, who seems to be at once the echo of Hercules and the counterpart of Beowulf. This was illustrated by various comparisons of the three, and especially by their evident symbolism of a transitional stage of civilization.

"When their work is done, all three depart. Like John the Baptist, they are the heralds of a brighter day, a larger dispensation. In the new earth wherein shall dwell righteousness, they are no longer needed. They become immortal, for they remain for ever in the hearts of men, and are sure of perpetual benedictions as the pioneers of civilization. But they themselves pass. The higher civilization, which is spiritual, supersedes the lower, which is material. . . . They themselves are no more upon the earth, no longer carry succor to the afflicted, no longer traverse the seas as the friends of man."

III. "Bede, the Scholar," was the theme of the next lecture. The speaker began by quoting from Burke and Ebert very high encomiums on Bede's work as the first and best scholar of his age, learned, laborious, and wise in the application of his knowledge. His peculiar relation to his follower, Alcuin, the counselor of Charlemagne and thus the moulder of the first of the three great revivals of learning in Europe, was emphasized; and also his impress upon the thought and history of his own country, — an impress parallel to that of Herodotus and Thucydides upon Greece.

"It is the historian Bede who reveals to us England, as first convulsed by the invasions of the Saxons, Jutes, and Angles, then as the theatre of less sanguinary contests between different forms of civilization and opposing racial sentiments, and finally as appropriating and making ready to blend something of the best from every source, — the Teuton's capacity for federative association, founded on his attachment to home and neighborhood, the Celt's imaginativeness, quick sympathy, and mobility, the Roman's instinct for firm and ordered rule, based on the observance of degree and inequality, the Greek's fondness for speculation and formal definition, and, added to all these, the Oriental's religious temper and love of symbolism. In the pages of Bede we see England in the making."

A rapid summary followed of the sources of Bede's culture, his knowledge of religious truth from Trumbert, the Irishman; of music from John, the arch-cantor sent by the Pope from Rome; of Greek, Latin, and probably Hebrew from the school of Canterbury; and of monastic life from Benedict Biscop, abbot of the abbey of Wearmouth, in which, or in the twin abbey to which, Jarrow, Bede's life was spent. The influence on Bede of the cosmopolitan breadth of

the leaders of these two abbeys was shown to have been highly significant. Bede's industry and minute fidelity to scholastic labor were next considered, — his research, his manifold duties as teacher and writer, his forty-five books, the fruit of twenty-nine years of study. Various evidences were adduced as to his accuracy, his justice, his dispassionateness, his scientific method.

Furthermore, Bede was shown to have been a man of the times, acute in his comprehension of popular crises, and prompt to suggest ways to dissolve them. But this was blended with a remarkable calmness and loveliness of personal character, both of which, with his loftiness of intellectual and moral standard, were revealed by an extract from his account of the Irish Bishop Aidan, with whose views he was compelled more or less to differ. An extract was given at length from the well-known letter of his pupil Cuthbert, written after the master's death, in which the closing days of Bede's life are minutely and affectionately described. His death is now fixed at the year 742.

"At the beginning of this discourse I ventured to compare Bede with Herodotus and Thucydides. Like Herodotus, he believed in the marvelous, if only it was sufficiently attested. Like Thucydides, he was scrupulous in his endeavors to ascertain the truth. . . . By his trustfulness Bede endears himself to our hearts; by his objectivity and candor he recommends himself to our intellects. He believed, and he scrutinized. He possessed the qualities which Newman tells us most modern writers lack — individuality and earnestness, — self forgetful, yet self revealing earnestness. . . . We read the book, oblivious, for the most part, of the author, though he begins it, — if we change the Latin into the natural English order, — with the personal pronoun. But lo! when we have finished it, we have, not only the facts, not only a panorama of the times, not only a connected view of the subject — we have the man. But to accomplish this the man must be greater than anything he writes. . . . Bede was greater than his work; and hence, if we but scan it long and lovingly enough, it will fashion itself into his likeness. Single features to which we had attributed their own respective and individual ends cohere into a totality whose actuating principle is portraiture. . . . These lineaments are majestic; they are benign. There is about them a certain purity which is almost infantile, a certain gravity which is almost terrible. They awe while they attract; they beguile by their sweetness, and rivet by an expression of incommunicable mystery; for the likeness which is imprinted upon them is, as it were, the likeness of the Son of Man."

- IV. The fourth lecture treated of "The Religious Poetry." After noting the constant presence of religious poetry in English literature, except, perhaps, during the fifteenth century, and of the essential difficulty of separating religious from secular poetry in any period, a classification was undertaken of the early poetry that might safely be termed "religious." Of lyric hymns, seven or eight examples appear. Paraphrases of Biblical passages are also common. The motives to such paraphrases were summarized thus:

"The poetic impulse prompted them [the poets] to rhythmical expression. Their reverence for the sacred text prevented them, save in exceptional cases, from improvising freely on Biblical themes. Yet their desire to communicate precious truths, locked up from the many in a learned language, was an irresistible one. The metrical paraphrase may be called the resultant of these three forces. Add to this that they were at once spared the labor of original composition, and were not compelled to check the utterance of their admiration, wonder, or love, and the prevalence of the form is fully accounted for."

Similar paraphrases occur of the legends of the saints, and of selected events in Christian history. One of the best of these treats of the discovery by Helena, mother of Constantine, of the true cross. Another class of paraphrases consists of renderings of liturgical formulæ, like the *Gloria Patri*, the *Apostles' Creed*, and the *Lord's Prayer*, of which latter one version has 11 lines, one 36, and one 123.

Dramatic poetry is almost entirely wanting, though a poem called *Christ* contains extended passages in dialogue, which have been thought by some to be the germ of the mediæval miracle plays. Quite by itself is *The Dream of the Rood*, which recounts a vision of the Cross, with an address by the Cross itself.

Animal symbolism is very common. Somewhat as the "four creatures" are familiarly identified with the four evangelists, the panther is made the symbol of Christ, and the whale and the partridge symbols of the devil. The story of the phoenix is retold, after Lactantius, at great length, with reference both to the church and to Christ. A few pieces of hortatory or homiletic character also occur.

These several classes make up a body of verse exceeding 15,000 lines,—about equal to Milton's *Paradise Lost*, *Paradise Regained*, *Samson Agonistes*, and *Comus* put together. Neither the number of separate authors nor the exact period is known. One poet only, besides Cædmon, can be surely identified, namely Cynewulf, to whom may be confidently assigned *Christ*, *Elene*, *Juliana*, and *The Fates of the Apostles*. Cynewulf was probably a Northumbrian of the eighth century.

The form of versification chosen for this poetry, as for almost all the early English poetry, is peculiar.

"The verse does not rime, or, at least, rime is occasional and inconspicuous. . . . It does not closely resemble what we call blank verse, in which there is a somewhat regular alternation of long and short syllables. In some respects it is like rhythmical prose, measured off into lines, each of which regularly contains four emphatic words, two in each half of the line. If one of these emphatic words, or, rather, one of the root syllables of these emphatic words, begins with a certain consonant, two of the others should begin with the same consonant; if one of them begins with a vowel, two of the others should begin, not with the same, but with a different vowel. . . . A variation . . . is cross or overlapping alliteration, where the first emphatic syllable alliterates with the third, and the second with the fourth. In order to produce a peculiar effect of solemnity, agitation, or sublimity, a longer line is employed, in which there may be three emphatic

syllables in each half-line, the number of alliterative syllables in the line remaining the same as in the normal or shorter line. . .

The import of alliteration . . is quite different from that of rime. Alliteration is on the most significant syllables, those which have independent meaning; rime originated in the identity or similarity of mere affixes, modifiers of the sense of a word. Rime, as nearly as can be ascertained, was at first between the like *endings* of words. . . From such formative or inflectional endings rime gradually spread, so as to include whole words, monosyllabic, disyllabic, and even trisyllabic. Alliteration thus marks the thing or the deed; rime the relation or aspect in which the thing or deed may be viewed. Alliteration fastens on the beginning of a word; rime on the end. Alliteration primarily concerns the matter; rime the form. In alliteration the melodic concordance facilitates the entrance to a difficulty, to the struggle with a thought which challenges attention, and which demands to be coördinated with one or more other thoughts. In rime the ear is charmed by a lingering music, dying off into silence and repose. . . Alliteration is of the North, energetic; rime of the South, luxurious and lazy. Alliteration is rugged and homespun; rime is artistic. . . One principal function is common to both,—the linking together of words, and of rhythmical divisions by means of words. . . Our modern English is happy in possessing both rime and alliteration."

The tenderness of feeling in much of the old poetry was illustrated by the quotation of Christina Rossetti's poem, "The Love of Christ which passeth Knowledge," which seems to be an echo of Cynewulf's *Christ*. The prototype of Milton's Satan was found in certain quoted passages from the poem entitled *Genesis*. *The Dream of the Rood* was also quoted at some length with much effect. The lecture closed with a spirited rendering of parts of Professor Morley's translation of *Judith*, which is thought by Dr. Henry Sweet to belong "to the culminating point of the old Northumbrian literature, combining, as it does, the highest dramatic and instructive power with the utmost brilliance of language and meter."

V. The fifth lecture — on "Alfred, the King" — opened with a reference to the lament of Alfred on his accession to the throne in 871 over the great decadence in learning since the times of Cædmon and Bede and Boniface, a decadence that included both the loss of books and scholarship and a notable decay of intellectual and moral force. The problems that beset the young king were manifold. Up to his twelfth year he had himself not yet learned to read. His first duty, therefore, had been self-culture, and self-culture in the midst of mental destitution. Furthermore, the country was wasted and jeopardized by the incessant invasions of the brutal Danes. The times called for statesmanship and military skill of the highest order, as well as for scholastic training. The strength of Alfred's character was shown, as soon as he became sensible of his great responsibilities, in the self-discipline that enabled him, for example, to waive his inher-

ited property-rights twice over rather than involve his people in needless disputes, successfully to subjugate his physical nature to the control of his reason and his conscience, and, when suddenly forced to assume military leadership, to act with energy, strategy, and valor. "He may be said to have conquered, before being called to the throne, the chief adversaries of the manly life, the world, the flesh, and the devil."

"Not without definite views did he rule. . . . He appears to have conceived of a king as a kind of demiurge, say master-workman or national artist, under the direction of God, the Supreme Craftsman, and therefore called upon, by the very nature of his office, to endeavor after some such realization of his creative thought as the sculptor attempts in marble, or the symphonist in tones. . . . The state is a work of art over whose never-ceasing approximation to perfection the king presides."

One consequence of this view was a codification of existing laws, and an embodiment in the code of some of the chief statutes of Biblical legislation, and of Christian principles of legal interpretation. Another consequence was an insistence on the translation into English of all the most important books of the time, and a thorough training of the youth in the ability to read and understand such books. In this particular Alfred seems to have stood even in advance of the average common sense of the present day. A third consequence was his own untiring industry and versatile exertion. He not only was commander-in-chief, but teacher in trades and industrial arts, architect, and inventor. He was "the father of English history in English," "the first to popularize Greek philosophy in English," "he rendered into English an excellent practical treatise on Pastoral Theology," etc. He was also the patron of learned men from all countries. He was interested in exploration. "It is scarcely too much to call him the founder of English missions to the East, and in this sense the first to make English influence felt in that wide empire which the Anglo-Saxon is even now preparing to dispute with the Slav." At this point Gibbon's comparison of him to Antoninus, Cæsar, and Lycurgus was taken up and criticized in some detail. Burke's estimate of him, though not beyond objection, was thought to be more just, especially in the emphasis it places on Alfred's Christian faith as the central element in his power. In this regard he was compared with Alberti, Da Vinci, and Michael Angelo.

"The central purpose, the unattainable standard of excellence, such men owe to the religion in which they have been nurtured, but their energies, instead of being expended in meditation and devotional exercises alone, invade and occupy equally all departments of thought and activity for which they possess any natural aptitude. . . . Thus regarded, Alfred becomes an illustration of a truth so old that it needs continual repetition, not only in concrete examples like his, but also in speech. That truth is, that there is no permanent renaissance without religion. That truth is, that art for art's sake is only a cut flower. It not only hath no deepness of

earth, but it hath no root. . . . Art in itself has no self-propagating power. Civilization in itself has no self-propagating power. Both derive their vitality and their impulse from the worship of the unseen ideal. Where there is no vision of the invisible, eternal beauty, or no honesty in the rendering of such vision, there can be no adornment of life. Under these conditions life is purely animal existence, earthly, sensual, devilish. Where there is no vision, the people perish, and nothing can prevent their perishing, save that they may be preserved alive for a time by the vital principle that is not yet extinct. Religion, culture, depravation, — such is the invariable cycle, except where the second of these has been continually leavened by the first. It is Alfred's praise that he perceived this truth, and strove with all his might to blend the two, to rule and educate his people in the fear of God. He was not a monk, for he still found pleasure in the chase, in the work of the lapidary and the goldsmith, in designing boats and building houses. He loved the splendor of illuminated books. He was no recluse and no bigot. Christianity had not taught him to despise Greek philosophy, nor to forego the exercise of his own intellect. His powers were all kept in harmonious and vigorous play, because they received their direction from the very citadel of his being. The time that he gave to worship was so much added to the accomplishment of other ends. It might require the reading and the reflection of such a man as the historian Freeman to decide with conviction that Alfred 'is the most perfect character in history.' . . . But our hearts will bear witness to the sublimity displayed in the discharge of every duty which fell to his lot, whether in his capacity as monarch or as private individual, to the simple rectitude and manliness which shone through all his actions, to the superiority which dwarfs, while it inwardly elevates, all his surroundings, and to a decision and perseverance which we can best measure by comparing his performance in the face of countless obstacles with such performance as each one of us is conscious of, we being fortified by all the appliances of civilization, in addition to those eternal well springs of power from which he drew such copious draughts."

At the end of his lectures, Professor Cook communicated to the Faculty his desire, in token of his gratitude to President Hartranft for the initial impulse to his own studies in English Literature, and with a view to stimulating interest among theological students in such studies, to offer during the seminary year of 1891-2 a prize of fifty dollars on the following conditions:—(1) The prize to be known as "The Hartranft Prize." (2) The prize to be given for the best essay on the subject, *English Literature in the Schools as an Ally of Religion*. (3) Competition to be open to any student in the regular course in any theological seminary in New England. (4) The award to be made by the Faculty of Hartford Seminary, on nomination of a committee of three, chosen jointly by them and the donor. (5) The successful essay to be published in the RECORD or in some similar periodical.

It is needless to say that this public-spirited offer has been promptly accepted, and that steps will be taken to announce it in due time to all the New England seminaries.

SPECIAL ADDRESSES have been made before the students from time to time, of some of which brief summaries are appended :

On February 4, Rev. Mr. Lee, of the French Protestant College at Springfield, Mass., spoke on the theme : " Evangelization and Education the Only Solution of the Immigration Problem." The Biblical solution of this problem can be found in such passages as Lev. xix. 34-35, with the sayings of Christ and the Apostles, which are all based on the brotherhood of man. There are 500,000 foreigners landing on our shores every year. We not only receive them, but we give to them sovereignty, the right of the ballot. This makes the problem one of the highest importance. The only true way to look at this question is to view it from the Christian standpoint. The only class of foreigners who give us any trouble are those who have been denied the Bible in the land from which they have come, and who are still denied it in this land. This is also the only class who do not assimilate with our people and institutions. The Roman Church puts tradition in the place of the Bible ; it holds absolute sway over the consciences of its members. Thus it is opposed to the very genius of our institutions, which insists on the right of the individual man to think as he will. This church is a political power ; it longs for temporal power. Now what can be done to counteract the great influence of this church ? There is but one answer, — educate its members to think for themselves, give them the Gospel which makes man free indeed. There are 500,000 French Catholics in New England. It is for the uplifting of these that the College at Springfield stands. Thus it needs the help, sympathy, and prayers of all who have the good of the nation and world at heart.

Rev. W. H. Moore of Hartford, Secretary of the Connecticut Home Missionary Society, spoke on March 4. It was shown how the Society had its origin in the last century to aid the churches enfeebled by separation. Its aid is now sought by the country churches weakened by depletion of population ; also by infant churches in our villages and cities. Churches once aided are now not only self-supporting, but are repaying by handsome contributions the aid given by the Society. A little is being attempted among the Scandinavians, but much more ought to be done among the foreigners. The work among the Swedes by Rev. L. B. W. Björkman, a former student of the Seminary, was highly praised.

On March 18, Mr. W. M. F. Rounds, of the Burnham Industrial Farm, and Secretary of the National Prison Association, addressed the students. He said that prisons were often non-reformatory in their nature. The indiscriminate huddling together of the prisoners, the ill-ventilated cells, the contract labor system, — all these have militated against the moral reformation of our criminal classes. At the Elmira (N. Y.) Reformatory the experiment was made of trying to reform men and then letting them out when they gave a promise of a better life, thus doing away with the term-sentence. Results show that while under the old method the proportion of reformations was 18 per cent., under the new it has risen to 81.5 per cent. This result has led to new prison laws in the state of New York. The large number of children often associated in our penal institutions with the vicious and hardened criminals, together with the fact that reform schools do so little real reform work, led to the founding of the Burnham Industrial Farm in Columbia county, New York. This is a farm of 500 acres, managed by a semi-monastic order called the Brotherhood of St. Christopher. An effort is made by the management of the farm to lead all the boys sent there to Christ. The results have been encouraging. The transformation of the young "tough" into a Christian young man is the rule rather than the exception. The funds of the farm come from voluntary contributions.

VARIOUS lectures in the alumni course have recently been given : two by Rev. C. S. Lane, '84, of Mount Vernon, N. Y., on *The Septuagint* ; two by Rev. E. H. Knight, '79, of West Springfield, Mass., on *The Period of the Connexion* ; and one by Rev. C. H. Barber, '80, of North Manchester, Conn., on *The Personal Preparation of a Pastor*. Rev. A. C. Thompson, D.D., and Rev. A. B. Bassett are also both in the midst of their annual courses on Foreign Missions and Experiential Theology respectively. Dr. Storrs is continuing his lectures on Hygiene.

THE MISSIONARY MEETINGS of the students were especially addressed on February 10 by Mr. H. K. Morita on *Japan and Joseph Neesima*, and on March 10 by Dr. J. L. Nevius on *Work in China*, followed by reports by Messrs. Bissell and Latham of their attendance on the Cleveland convention of the Students' Volunteer Movement, and on the meeting of the District Inter-Seminary Alliance at Princeton respectively.

FOLLOWING the custom of past years, what are called Faculty Conferences have been held from time to time, in which two or three selected members of the Faculty discuss in an informal way before the students some theme of general interest, usually connected with the work of the ministry. The topics and speakers chosen for this year have thus far been as follows : November 19, "The Range and Relative Importance of the Motives to be Urged by the Ministry," Professors Bissell, Taylor, and Nash ; December 17, "The Minister and the Press," Professors Zenos, Walker, and Pratt ; January 28, "The Religious Aspect of German University Life," Professor Gillett ; February 18, "The Right and Wrong Use of Others' Thoughts, Words, and Methods," Professors Taylor, Bissell, and Perry.

THE WORK and plans of the Library have been well organized under the management of the new Librarian, Mr. Perry. The two assistants, who have been so efficient in the past, Mr. William C. Hawks and Miss Elizabeth S. Hamilton, have been re-engaged. Quite a number of valuable new books have been bought. The process of cataloguing and classification goes on steadily but slowly ; and plans are being carefully perfected for the systematic transference of the scattered and crowded treasures of the Library to the new building, whenever it shall be completed, and for their convenient disposition under a revised encyclopædic system in their magnificent new quarters. During the winter months almost nothing has been done to the foundation of the new building, except steadily to accumulate a great pile of bricks, but now steady progress is being made with the walls.

A SPECIAL MEETING of the Trustees was held on April 8, calling out a large and interested attendance. The chief business concerned the report of the special committee, appointed in January to consider whether any instructional re-adjustments were desirable or feasible. The principle of a central prescribed course combined with a considerable freedom in electives was affirmed, the details of a practical plan being referred back for further report in May. It was proposed that Professor Zenos be transferred from the Hosmer Professorship in Greek to the Riley Professorship in Systematic Theology, but the matter was left to his option. Resolutions of sympathy were passed for the President in his long-continued illness, and of condolence with the family of Mr. George Maxwell over his sudden death on April 2. A large amount of incidental business was also transacted.

THE RECOVERY of President Hartranft from his long and exhausting illness has been slow and not without one or two interruptions. Early in March it became

possible for him to see his friends somewhat more freely than for some weeks. But a resumption of his official duties proving to be still impossible, at his request and with the concurrence of the Faculty, the Executive Committee on March 9 chose Professor Taylor Acting President during President Hartranft's inability.

THE FRIENDS of the institution were greatly disturbed a short time ago by the announcement that Professor Zenos had been elected to the chair of History in the McCormick Theological Seminary (Presbyterian) in Chicago. Every effort is being made to retain Dr. Zenos in Hartford, with what success cannot be known at the time when this issue goes to press.

PROFESSOR BISSELL has been appointed Honorary Secretary for Hartford of the Egypt Exploration Fund, of which Dr. William C. Winslow is the chief representative on this side the water.

PROFESSOR GILLETT has just begun a course of special lectures at Mt. Holyoke Seminary on Theism and Christian Evidences.

THE WILLIAM THOMPSON FELLOWSHIP for 1891-3 has been awarded to Edward Everett Nourse, of the Senior class, a graduate of Lake Forest College in 1888. Mr. Nourse will take up studies in Biblical Greek.

JUST BEFORE the end of the first semester Mr. E. E. Ayres of the Middle Class received an urgent call to accept the pastorate of the Baptist church at Sumter, S. C. On the recommendation of his physician he decided to accept, mainly because the New England climate was proving too rigorous both for himself and his family. His departure not only caused a vacancy in the Middle Class, but deprived the School for Church Musicians of a valued instructor and adviser. Mr. Ayres' long experience in musical work, particularly in connection with the Judson Institute, gave him peculiar qualifications for helpfulness in laying out the plans of the Hartford School. His interest was much enlisted by the latter enterprise, and he greatly regretted the necessity which forced him to retire from service in its Board of Instruction in the midst of its first year. Mr. Ayres left with his family for his new field of work on the evening of January 19.

MR. H. G. BISSELL, of the Middle Class, was chosen to represent the students at the first convention of the Students' Volunteer Movement, which was held at Cleveland, O., February 28 to March 1. The gathering included the officers of the Volunteer Movement, the Secretaries of all the Foreign Boards, over 100 missionaries, and 500 delegates, representing 150 institutions. The meeting was held to bring the volunteers face to face with the officers of the different Boards under which they expect to labor, and to put them in touch with the work in the different fields through missionaries present from foreign lands. The Convention opened with an address by Dr. A. J. Gordon of Boston, on "The Holy Spirit in Missions." It closed with an appeal by Mr. R. P. Wilder of Union, on "The Perils and Privileges of the Volunteer Movement." During the meeting addresses were made by Drs. Judson Smith, G. W. Chamberlain, and A. T. Pierson. A number of very interesting subjects were taken up and discussed. The three great phases of missionary work the world over, Evangelistic, Educational, and Medical, were presented by men and women long in the service, whose personal experience and testimony added much to the interest and force of the Convention. The meetings throughout were marked by true missionary zeal and earnest spirituality.

AT THE time when this number goes to press, the list of applicants for admission to the Junior Class next fall includes ten names, two from Williams, two from Atlanta, one from Amherst, one from Dartmouth, one from Hulme Cliff (Bristol, England), one from Wesleyan, and two non graduates (especially prepared under direction of the Faculty.)

THE EASTER RECESS extended from noon on Thursday, March 26, to noon on Monday, March 30.

THE PLANS for the Anniversary provide for the usual written examinations from May 4 to 9, the oral examinations on May 11, 12, and 13, the annual meeting of Alumni on May 13, with the collation at 5 o'clock, and an address on *Literature and Religion* by Professor L. W. Spring, '66, of Williams College, in the evening, the annual meetings of the Trustees and of the Pastoral Union on May 14, with the graduating exercises in the evening. At the latter the new policy of brief addresses by selected members of the Senior Class will be inaugurated, the speakers being Messrs. Hazen, Maxwell, Merriam, Nourse, Perkins, and Porter. Circular announcements of the entire programme of the closing week will soon be issued.

THE CHORAL UNION afforded its patrons another treat on March 4, in a second Musicale, in which both the Large Chorus, under Mr. John S. Camp, and the Small Chorus, under Mr. E. N. Anderson, participated. Most able assistance was rendered by Mrs. F. H. Smith, soprano, Mr. T. W. Hannum, Jr., tenor, Mr. R. H. Stanley, bass, Mr. Edwin Dietrich, violinist, Mr. Richard Wander, violoncellist, Miss Harriet E. Crane, pianist, and Mr. John M. Gallup, organist. The chorus numbers were almost wholly confined to works by English composers, while considerable variety was introduced in the solo and instrumental selections. The musicale was a decided popular and artistic success. The honors of the evening were shared by Mr. Camp and Mr. Anderson as conductors, by the two choruses, by the instrumentalists, and by the soloists in unusually even proportion. The chief interest naturally centered in the cantata of Anderton and in the trio of Gade, both of which received a fine interpretation. We append the full programme:—

1. Bridal Chorus from Cowen's "Rosemaiden." *Large Chorus.*
2. Trio, Op. 42. [Gade.] *Messrs. Dietrich, Wander, and Camp.*
3. Part-Song. "The Miller's Wooing." [Fanning.] *Small Chorus.*
4. Solo. "My heart at thy sweet voice." [Saint-Saëns.] . . . *Mrs. Smith.*
5. Cantata. "The Wreck of the Hesperus." [Anderton.]
Mrs. Smith, Messrs. Hannum and Stanley, and Large Chorus.
6. Violin Solos. a. Albumblatt. }
 b. Hungarian National Dance. } [Hauser.] *Mr. Dietrich.*
7. Song. "The Creole Lover." [Buck.] *Mr. Stanley.*
8. Part-Songs. a. "At Eventide." [Anderson.] }
 b. "From Oberon in Fairyland. [Stevens.] } *Small Chorus.*
9. 'Cello Solo. Divertissement. [Kummer.] *Mr. Wander.*
10. Song. "Dreams." [Streletzki.] *Mr. Hannum.*
11. "Damascus" March from Costa's "Naaman." *Large Chorus.*

By the time this number is issued, the third and last musicale of the season will have been given on April 15 by the small chorus under Mr. Anderson. The solo assistance on this occasion includes Miss Carrie N. Doty, soprano, Miss Marion Keeney, contralto, Mr. Albert P. Briggs, tenor, Miss Mary Foxcroft Tucker, pianist, Mr. Wulf Fries, violoncellist, Mr. John S. Camp, organist, and Miss Har-

riet E. Crane, accompanist. The programme is made up entirely of specimens of the works of Josef Rheinberger, the great Munich composer. The effort evidently is to present as much variety and representativeness as possible in so brief a space. The full programme is as follows:—

1. Sonata for Piano and 'Cello, in C, Op. 92. *Miss Tucker and Mr. Fries.*
2. Part Song. "Roguish Love." *Chorus.*
3. Piano Solos. *a.* Menuetto (for left hand). } *Miss Tucker.*
b. Scherzo. }
4. Part-Songs. (Ladies' voices.) *a.* "Reverie." }
b. "The Mountain Brook." } *Semi-Chorus.*
5. Duets for 'Cello and Organ. *a.* Pastorale. }
b. Abendlied. } *Messrs. Fries and Camp.*
6. Part-Songs. *a.* "The Brooklet." }
b. "Pray also Thou." } *Chorus.*
7. Introduction and Toccata, in G minor, Op. 12. *Miss Tucker.*
8. Cantata. "Clarice of Eberstein."

Miss Doty, Miss Keeney, Mr. Briggs, and Chorus.

The Union is also out with a circular announcement of its Third May Festival, to be given on May 4 and 5, in the Foot Guard Armory. Three concerts will be given; the first, on Monday evening, to include various solo and orchestral numbers, with part-songs and the Rheinberger cantata by the Small Chorus; the second, on Tuesday afternoon, to include Weber's "Der Freischütz" Overture, Liszt's Symphonic Poem "Les Préludes," and Schumann's "Spring Symphony," with important solo numbers; and the third, on Tuesday evening, to be devoted to Dudley Buck's oriental oratorio, "The Light of Asia," by the Large Chorus, conducted by the composer. The list of soloists and of orchestra is large and brilliant; and every indication points to a notable series of fine performances.

THE
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EDITORIAL BOARD:—Professor Waldo Selden Pratt, Professor Andrew C. Zenos, D.D., Rev. Franklin Samuel Hatch, Rev. John Luther Kilbon, Mr. William James Tate.

WE ARE glad to make place in this issue for three principal articles. First of these is a second installment of Rev. E. H. Byington's most valuable observations on open-air preaching,—this time treating of the methods by which such preaching can be made practically successful. Secondly, we publish a very carefully revised Register of the living alumni of Hartford Seminary, which will be a welcome substitute for the now nearly obsolete catalogue published in 1881. Finally, we give a full account of the recent anniversary of the Seminary. A variety of interesting matter is postponed until our next issue to make room for these important contributions.

THE grotesque curiosity and the wild criticism that have been provoked in all parts of the country by the controversy aroused by the Inaugural Address of Professor Briggs afford a striking illustration of the gullibility of the public and the fallibility of the secular editor about affairs ecclesiastical and religious. One would think that Professor Briggs was in the act

of pulling down the whole temple of traditional Christianity. That the controversy has considerable significance and is likely to produce healthful discussions no well-informed person will deny. But the way in which it is setting the secular world agog, is both laughable and pitiable. Heresy is terrible business, but heresy-hunting and heresy-lauding are both apt to be peculiarly despicable varieties of sensationalism.

CUSTOMS and prejudices present curious inconsistencies. For instance, how many Protestants who would think it highly irreverent not to drop on their knees in private prayer are violently averse to kneeling in public worship! How many a minister, who would censure a university lecturer on history for failing to use such aid as the stereopticon might afford to make his instruction vivid and forcible, would hold up his hands in horror at the idea of using a stereopticon in a Sunday-school service! Happily, these queer prejudices are wearing away, and Christian workers are everywhere acknowledging to themselves that, within certain obvious limits, "the end," if it be a spiritual end, pursued under spiritual motives, "justifies the means."

IT IS a noteworthy fact that the old-time custom of making up a course of theological study in two or three different seminaries has almost passed away. There is a growing sense that a minister's professional preparation should not be a patchwork of ten or a dozen detached courses of lectures, however brilliant, but should be an organic and unified whole, progressing systematically from subject to subject and aiming at the development in the student of a delicately balanced ability to do original work over the whole field of theological thought and effort in accordance with a few radical and dominant principles. The thing to be desired is surely not so much a note-book accumulation of the *results* of the individual investigations of many prominent professors, but rather a disciplined expertness, on the part of the student himself, in the use of the best *methods* by which such investigations are carried on.

METHODS IN OPEN-AIR PREACHING.

My article in the February number of the RECORD, to which this paper is supplementary, showed the prominence given to open-air preaching in Great Britain, and the various forms in which it is used. The following suggestions as to the best methods to be employed are not based simply on my own experience, but also and mainly on the experience of others, as narrated in the reports of the Open-Air Mission, which run back nearly forty years and include each year records from scores of places all over the world. I have gathered much also from pamphlets and books, especially Mr. Kirkham's "Open-Air Preacher's Hand-Book," and Mr. Spurgeon's lectures to his students on this subject; from my own observation in different parts of Great Britain; and from my conversations with many successful open-air preachers.

I offer these suggestions with the full knowledge that in this kind of work every man should be a law unto himself and that any attempt to follow blindly a set of rules is apt to result in dismal failure; but I am equally certain that much of the disrepute into which open-air preaching has fallen in some communities is due to zeal without knowledge, and that many blunders and failures would have been prevented by a little wise counsel.

The manner of conducting open-air services demands careful consideration because the preacher, having greater freedom, is more liable to error than at an indoor gathering where ordinarily little is left to his judgment—the hour, the speaker's position, the number and order of the parts, the character of each and the length of the entire service, being established usually by custom. But in the open air he must decide these details each time for himself, according to the ever-varying circumstances of the occasion.

His task, moreover, does not consist simply, as at a church service, in impressing the truth on hearers who have assembled and who will tarry until the close. He must be able also to gather an audience and keep it. If he fails in these, his entire effort is in vain. One Sunday morning in London, I saw a

man preaching on the street without a congregation. His words may have been winning and his thoughts impressive, but he had erred so in the selection of the locality, time, and his position that the gathering of an audience was an impossibility.

Frequently workers succeed in drawing but fail in keeping those who come. Such a misfortune I witnessed in Nottingham, where some young men had collected a company, but unwisely had chosen a location where they were liable to interruption. Suddenly the counter-attraction appeared, and soon after these young men, deserted by their audience, could be seen with their Bibles under their arms disconsolately retiring from the field of battle. Had they used better judgment they might have continued successfully to the end.

The open-air preacher must do some things to attract and others to keep his hearers. Many lose sight of this in criticizing words and acts that have no direct spiritual import, forgetting that these may be a substitute, often a great improvement too, for the clanging church bell ; or that they may have the same function as four walls, a roof, closed doors, and cushioned seats, namely, to keep the audience while the truth is being presented. As such they should be judged.

But while these two objects must be sought, it never should be forgotten that they are only means to the one great end, which is the making of spiritual impressions. This must ever be kept in the view of speaker and hearer alike.

The belief that improprieties will be overlooked in the open air is entirely erroneous. Unusual methods are justifiable and among them many condemned by ecclesiastical fastidiousness ; but improprieties and especially things coarse or irreverent are altogether out of place and harmful. Mistakes are likely to produce evil consequences, for the audience often contains many in whose heart the smoking flax of faith burns so low that a very little will quench it ; others who are prejudiced against the church and are ready to have that prejudice intensified, and others glad to find in some mistake material for their irreverence and justification for their evil ways. Surely of open-air preaching also it may be said : "and therefore, is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God."

THE NEED OF PREPARATION. Though in this work much is necessarily extemporaneous, careful preparation should not be neglected. Let the physical life be developed, for a vigorous delivery is most important, and that comes naturally only from a man possessed of good health and some physical vitality. Though it is not necessary to make Samsons of ourselves, we should be able to stand firmly on our feet. A weakling can get along by grasping a chair to steady himself, or by resting his body on the back of a pew or on a pulpit, but he should not try speaking in the open air until he can stand alone and have some surplus energy for use in speaking.

Scholarly and elaborate discourses generally are out of place, but thoughtful presentations of truth are necessary for effective work. "Anything will do in open-air work" is taken from the devil's Book of Proverbs. The hand-organ style is too common. The good man has his "experience" or "testimony" or sermonette, and when he is started he grinds it out exactly as he has given it scores of times these many years. Men should come rather each time under the inspiration of a new truth or a clearer perception or deeper realization of one before known. The temptation to say the same thing in the same way is especially strong because the audiences vary so greatly. But yielding is fatal to a man's best influence. While I have heard some speak in such a way that it seemed as though they must have run all the way from the fountain of life, the water they gave was so fresh and sparkling, what others offered was stale and tasteless, and I did not wonder it was refused though offered without money and without price.

Every sentence should contain a message. The sword of the Spirit should be flashing constantly. In a church we have a man before us an hour and we may hope, however poor the effort, that something in that time will reach him. But in the open air many remain only a moment, and if that moment is barren of spiritual results, the opportunity is lost. Therefore should the open-air preacher study diligently the Bible, making special preparation for each effort and constantly gathering material for future use. Also let him study human nature, become familiar with history, especially the lives of Wesley, Whitefield, and other great open-air preachers, read newspapers, gather illustrations, commit to memory apt sayings, become

familiar with great truths. Of great value are the conferences of open-air preachers. Attend them. If there are none, introduce them. Even after the most thorough and conscientious preparation seldom will a man find himself fully equal to the demands and opportunities of this kind of work.

The spiritual preparation, however, is the most important, and again comparing, I say more important than for the conduct of public worship in the house of God. There the consciousness that we are standing on holy ground, the solemn stillness, the influence of sacred associations, the reverent multitude and the music tend to arouse and intensify spiritual emotions and exalt the soul. But in the open air the passing of the multitude, the noise of the traffic, the covered heads, and the innumerable distractions ever present tend to dissipate spirituality. The lamp, which in a closed room lights all, without can do little more than reveal its own presence. We need more of "that light" to illumine our own souls and to shine forth so clear and so strong that those in darkness may be able to see the path of life. Spirituality is the open-air preacher's first and greatest need. "This kind can come forth by nothing but by prayer and fasting." Universal and invariable should be the habit of gathering for prayer before starting out.

RELATION TO LOCAL AUTHORITIES. If the law does not allow open-air services, secure all possible endorsement and approach the authorities with a reasonable request, not asking everything, but simply permission for certain limited hours, places, and persons. If these meetings are conducted properly, an extension of the privilege will not be difficult. If the first request is refused, repeat at suitable intervals, avoiding a manner liable to antagonize. Quiet persistence and influence will prevail ordinarily. Yield to the police always, making complaint subsequently at headquarters, if there is just ground.

When public grounds are refused, private property can often be secured, such as vacant lots, lawns, meadows, where the police have no restrictive control. In a New England city, under such circumstances, an open lot adjacent to the park was rented and proved perfectly satisfactory.

THE LEADER. Mr. Kirkham says, "A leader is essential." He should lead to the place, arrange the workers, conduct the

opening exercises, call upon the speakers, quiet disturbances, direct the distribution of tracts, look after enquirers and close the meeting. Thus the speakers and singers are relieved from distracting responsibilities. Of course the leader cannot do all these himself, but he should see that each thing is done by some one and properly. A ridiculous performance occurred in Victoria Park, London, one Sunday afternoon when several speakers stood looking at each other and saying, "You speak next," "Oh, no, you," etc. While they were settling it, the audience scattered. Let the leader see that the meeting moves along without delay, always having a hymn ready in case there should be hesitation anywhere. All should place themselves under his direction, and should instantly, without protest, accede to his wishes. If there is any objection, it should be offered afterwards in some less public place.

THE TIME. Ordinarily go when the people are at leisure. On Sunday little can be done before eleven, and during the week the noon hour and the evening alone offer profitable opportunities, except on holidays and special occasions. Darkness is a help rather than a hindrance. Often larger audiences can then be gathered, and some people cannot be reached at any other time. A street lamp or torch will supply light enough, but even these are not necessary. In every place, an hour Sunday morning, another in the evening, and another during the week, are occupied by the regular church services. Do not hold open-air gatherings during these hours. Clear summer weather is most advantageous. Let us not, however, earn the title of fair weather Christians. Spurgeon says: "In Scotland, I have heard of sermons amid the sleet, and John Nelson writes of speaking to 'a crowd too large to get into the house, though it was dark and snowed,'" and in another place, Mr. Spurgeon writes of his own experience in preaching in the rain. Mr. Kirkham, referring to the text, "Hast thou entered into the treasures of the snow?" says: "I have frequently preached on the snow in a double sense, *i. e.*, standing upon it and talking about it." I find many allusions in the Open-Air Mission reports to successful meetings in stormy weather, and of conversions "when the snow lay on the ground." A certain English evangelist invariably precedes his "meetings in winter and

summer alike by half an hour or more of open-air work." In New York City, the "open-air service continued with hardly a break during the year" at the Broome Street Tabernacle. Of course these are exceptional cases, but they warn against being over particular about the weather. In a populous district where many spend all their leisure time on the streets, a service preliminary to an indoor meeting is apt to draw more on a stormy day than when the weather is fine. People also are impressed with an earnestness whose ardor is not quenched by a little rain. As one said: "You're a downright good 'un to come after us such a day as this." "Be instant in season, out of season."

It is entirely a mistaken idea that the American climate is so unfavorable that open-air preaching cannot be sustained here successfully.

THE LOCATION. Go where the people are, and choose a place where it is natural and easy for them to come. In every locality are places where people will readily congregate and where more can be gathered than at any other place, as in ponds there are "spots" or "holes" where fish are abundant, while a few rods away the line will dangle all day without a bite. Observe and experiment until these places are found.

If in the country, a hillside with the speaker at the foot is desirable, allowing the voice to rise to the audience. Vast numbers can thus be addressed. In a town choose the village green for large gatherings, lawns and piazzas for smaller meetings. In the courts and alleys of a city, stand near the houses, so that people can hear without being seen. An English minister writes concerning his experience in this kind of work: "I have known many persons quietly pass into houses near which I have been expected, on purpose to listen to the preaching, who would not allow themselves to be seen attending any kind of religious services." If the audience is to be drawn from a crowded city street, find a spot, not on the thoroughfare nor in the crowd, but very near them — a side street, a vacant lot, an open square, a few rods from the throng. In parks and at all public gatherings the same rule applies — very near the crowd, but not in it; but beware of large open spaces where the company will look insignificantly small. Choose a corner or some

place where even a few will look like a crowd. The foot of a large tree offers an excellent position unless there is a strong wind. Such places are very popular with speakers in the parks of London.

Make it comfortable for the audience so that they will stay. If the day is hot, try to find a shady place for them; if there is a cold wind, let them stand on the leeward side of a wall or building; if it storms, find for them a shed, railroad arch, or some sheltered corner. Never compel them to stand with the sun in their eyes.

A wall behind the speaker helps the voice, and Mr. Spurgeon gives this advice: "Preach so that the wind carries your voice towards the people and does not blow it down your throat, or you will have to eat your own words." Always stand upon some elevation—a curbstone, step, box, chair, platform, anything to raise you above the people. This is very important. Otherwise, only a few can hear with comfort, but if the speaker stands on an elevation, and the people gather close about him, several hundred can come within range of an average voice and heartily enjoy the service. Church yards and steps are excellent if the people will come, because the preaching is linked more closely with the church life, and freedom from certain kinds of interruptions and independence from municipal authority are secured. Every evening during several months of the year such services are held in front of Newman Hall's church in London.

GATHERING THE AUDIENCE. Sometimes notices in church and newspapers, distribution of hand-bills and personal invitations are sufficient. Often other means must be tried. If alone, take a stand and commence to read the Bible aloud. If skillfully done this may secure a nucleus for an audience. Mr. Davis of Cardiff says: "I find this brings a crowd together better than singing." Or, commence a conversation with some who may be standing about and include in your words others as they draw near. A successful Liverpool minister, following the example of the churches, rings a bell which he carries in his hand, until an audience assembles. Many use a banner with the name of their organization upon it, or a passage of Scripture, or a picture which can be used in the

address ; at night a torch or lantern with lettering on the glass answer the same purpose. "Mr. Edwin Carter of Liverpool has drawn crowds by showing dissolving views in the open air." Dr. Samuel Fairbank reports concerning his work in India : "The audiences secured by reading, singing, and preaching in the streets are usually small. If such an audience numbers fifty the preacher is well pleased. . . . For many years I used a magic lantern of the old style and found it a great attraction. Practice taught the way to use the pictures instead of texts and to preach short sermons on the subjects illustrated by the pictures." Having secured a better instrument which would throw on the screen a picture eight feet in diameter, he adds : "I have counted as well as I could in the dark, and have found that our audiences usually number 300 or 400. In each of two large villages there were six hundred." Instrumental music always attracts ; so does a chorus. Children's choirs have proved a success.

If there are several workers, some invariably should stand in front of the speakers to form the front row. Here is a work for those who can neither sing nor speak ; and a most important work it is. People are unwilling to stand close to a speaker and directly in front of him, and consequently often the audience stand a long way off or on one side, or even behind him. One day I drew up to an open-air meeting, and suddenly became conscious that I was alone in front, facing a preacher, a Bible reader, several musicians, and a large chorus, all of whose gospel earnestness seemed to be concentrated on me. I stood it for a moment and then fled ignominiously. I can stand preaching to a crowd or listening with others, but to have a whole company preaching at me, while England looked on, that was too much. However, I did as the rest had done before me. I came around in the rear and enjoyed the service ; whether the preacher did with all his audience behind his back, I do not know. Had a few of his helpers formed a row directly in front at the proper distance, all the audience would have gathered behind them.

Having attracted an audience, cease trying to draw and concentrate every effort on retaining those who come. Once started, the crowd will do the drawing, and the size of the audience will depend upon their being interested enough to stay.

SINGING. If there is to be singing, a cornet, horn, or some other musical instrument is desirable. In Great Britain a melodeon on wheels is often taken to the place of meeting. Hymn-books may be passed about, but even better are printed sheets upon which are hymns and perhaps a few verses of Scripture and an invitation to some house of worship. Distribute liberally and let them be carried home. In parts of England the leader often, instead of reading the entire hymn at once, reads each verse separately just before it is sung. Familiar hymns should be chosen, not necessarily only the "lively" tunes, but also the grand old hymns familiar from childhood to many, and doubly impressive by reason of associations. Mr. Double of Hoxton tells of a young man who rushed excitedly from a saloon to oppose the preaching, but was silenced by the hymn, "There is a fountain filled with blood," saying, "I can't stand that—it was my mother's." If the singing is good, let there be plenty of it; if not, the less the better: if decidedly weak, total abstinence is best. Singing is not essential. If attempted, however, it should be strong, hearty, and spirited from the first. Unless it is, the audience will not join.

Though not necessary, a large well-trained chorus and a good orchestra are greatly to be desired. The Charrington Mission of East London send on Sunday afternoon their military brass band of 30 pieces to Victoria Park. In the evening these are divided into four companies and occupy as many different stations. Of course large numbers gather about them, as they also do in Hyde Park about the large choir under Mr. Charles Cook's leadership. Sometimes quartettes and solos are sung effectively, and one worker says that when one of the ladies sings a solo "hundreds of people gather round, and thus many hear the gospel sung, who would never walk a yard to hear the best speaker." Ordinarily, however, the aim should be to inspire others to join in the singing. Let it be remembered that singing is not simply to attract. Its spiritual power is great.

PRAYER. Though preparatory prayer never should be omitted, prayer in the open air is not always desirable. But a short reverent prayer, very short and very reverent, generally should be offered. It bids the people look from the creature to

the Creator more emphatically than can anything else. A Scripture Reader at the close of a meeting was addressed by a man who afterward became an earnest Christian. During the singing and speaking he had become very angry and "picked up," he said, "a large brick from the building close by to throw at you; but the prayer you said made me feel so strange that I put the brick down, and before I knew what I was about I had spoken to you, and am glad I did so."

The one offering the prayer should remove or raise his hat, and if others do not do that, they should by closed eyes, bowed head, hand raised to the face, and perfect silence, indicate their reverence. Sometimes an audience will join in the Lord's Prayer. That is well.

SCRIPTURE. Read something short and interesting,—a parable, miracle, incident, message, something complete in itself. Avoid argumentative, obscure, or long passages. Do not hesitate to read several times, nor on the other hand to omit altogether the formal reading of a Bible lesson. Use constantly, however, quotations and incidents from the Bible. In a church the Scriptures are assumed to be the foundation of the discourse; here, it must be shown. Avoid, however, affectation in the use of the Bible; it is growing quite common. Large limp-covered, broad-margined Oxfords are for study, not display. A small book is best. Do not make a show of turning to every passage mentioned, and reading it, nor is it necessary to give book, chapter, and verse of each quotation. Quote accurately and be ready to state where it is found. One man in preaching where there were many Romanists could not read the Bible without antagonizing his audience; but he could and did repeat to them from memory long passages of scripture. In reading, be thoroughly familiar with the passage. Running comments are effective if brief, pointed, and pithy. Too often they are mere paraphrases, weakening rather than intensifying the truth of the words read. Few can do this successfully and none should attempt it without careful preparation.

NOTICES AND COLLECTION. If the service is preliminary to an indoor gathering, or if there are to be other open-air meetings, notice to that effect should be given clearly and with a warm invitation. If it is not declared by a banner or printed

slip, announce invariably a place where the workers can be found subsequently, in case any are awakened and desire more light.

One summer, my church, the Eastern Avenue of Springfield, transferred the evening service out-doors and followed the regular form including the collection. No harm came from it. But where the audience consists of strangers ordinarily it is not a profitable undertaking, as we are apt to receive little and to lose our audience, for at the announcement their hands go into their pockets and they saunter innocently down the street.

THE ADDRESS. Have a text always. It need not be called such. It need not come at the beginning, but let the whole address concentrate itself on some short, striking passage of Scripture. Repeat the text frequently. Let anecdotes, experiences, arguments, appeals rain down like sledge-hammer blows, driving this wedge of God's truth into hard hearts. Avoid texts needing explanations and limitations, because the audiences change constantly and late comers will misunderstand the text and its application.

Have a plan in the discourse, but not so as to make the effect of one part dependent on another part being heard. A grand climax at the end built on preceding arguments generally is not effective. Clinch every nail as it is driven. Follow each argument and illustration with a practical application or an appeal.

Use liberally quotations and illustrations. Few can hold an audience without them. Mr. Spurgeon thus advises his students: "In the street a man must keep himself alive and use many illustrations and anecdotes, and sprinkle a quaint remark here and there. To dwell long on a point will never do. Reasoning must be brief, clear, and soon done with. The discourse must not be labored or involved, neither must the second head depend upon the first, for the audience is a changing one and each point must be complete in itself Short sentences of words and short passages of thought are needed for out-of-doors." On the other hand, avoid making the sermon a series of stories, or simply a personal experience or zealous appeal. In everything let there be a truth, a vital burning truth,—a truth illustrated if need be, a truth experienced,

a truth applied, but always a truth, which should be constantly before the speaker's mind and which the hearers should always feel. Mr. Kirkham thus warns against a kindred danger: "I have heard street preachers try to catch and keep a street audience by a succession of odd and amusing stories, told apparently for the sake of showing the preacher's smartness. This is a vice to be reprobated."

Ordinarily the preaching should be evangelistic, its aim conversion. Though the addresses all lead up to "repentance towards God and faith toward our Lord Jesus Christ," monotony is not a necessity. "All roads lead to Rome," but they start from ten thousand different places. Even if all sermons should lead to conversion, the good brother need not, as is the manner of some, always choose the same starting point and travel the same road as though there were none other. Of almost equal importance are addresses to backsliders. Open-air work has been singularly successful in reaching this class.

In nothing is the famous orator's emphasis on the importance of "action" more pertinent than in this kind of speech. An earnest, impressive manner, and expressive and forceful gestures are valuable. "In the streets a man must from beginning to end be intense," and another says, "Life, fire, and energy are essential as the powder is essential to carry the shot."

A manuscript of course is out of place. Brief notes are allowable but undesirable. Memorizing a discourse generally neutralizes the magnetism of personal address. Mr. Kirkham says, and wisely, "I know of no better plan than to prepare an outline; and leave to the Holy Ghost on the one hand, and to the occasion on the other to clothe it with suitable words." All the rules concerning the culture of the voice and its use in public speech are pertinent. The special dangers in the open air are pitching the voice too high and shouting. Almost every beginner does this. Accustomed to the resonance within a building, the speaker not hearing it in the open air feels as though he were making no appreciable sound, even when he can really be heard a long distance. Begin in a low, quiet conversational tone, and increase the volume gradually, if the people by their manner indicate their inability to hear. Generally, however, it is not more sound that is needed but better enunciation and less rapidity. An astonishingly large number can

hear a person with a comparatively weak voice if only he speaks distinctly and slowly. In any case it is more profitable for a few to hear the gospel explained in a natural voice than for a multitude to listen to the frantic screams of an ambitious herald. Avoid turning the head too much to either side. Sending the sound in another direction throws parts of the audience out of the range of the voice.

THE ORDER AND LENGTH. Brevity and variety are the two essentials. Several short addresses are better than one, even where there is only one speaker. "I find," says one man, "the best way to hold a company for any length of time is to give short addresses of five or six minutes duration between the verses of some favorite hymn." Judgment based on experience and the circumstances of the occasion alone can determine whether the service should last five minutes or five hours and what prominence should be given to each part. "Prove all things. Hold fast that which is good."

INTERRUPTIONS. These things must be from a child's merry laugh to a brickbat. Sometimes it is wise to continue in spite of all interruptions, but ordinarily if circumstances appear which are certain to destroy the spiritual influence of the gathering, adjourn to another time or place. "When men are drunk," says Mr. Spurgeon, "there is no reasoning with them, and of furious Irish Papists we may say the same. Little is to be done with such unless the crowd around will coöperate, as they oftentimes will." One of England's oldest and most successful open-air preachers told me he never appealed to the police, but always to the crowd, who invariably responded, even going so far as to duck the intruder in a neighboring pond. "A little mother wit is often the best resource and will work wonders with a crowd." Spurgeon tells how Gideon Ousley, when preaching in the open air, transformed an Irish mob into an attentive audience. "I want to tell you," he said, "a story about one whom you all respect and love, the Blessed Virgin." "Och," was the reply, "and what do you know about the Blessed Virgin!" "More than you think," he answered, and proceeded to tell of the marriage at Cana until he came to the words, "Whatsoever He saith unto you, do it." Then he preached

his sermon on what Christ tells us to do, taking up the cardinal doctrines and enforcing each exhortation by the Virgin's counsel to the servants at Cana.

Do not enter into discussion with any in the audience. Answer questions frankly, and, if discussion seems desirable, offer to meet the man at the close of the meeting. Do not be diverted from the simple preaching of the gospel. Above all, followers of Christ never should lose self-control, nor, however great the provocation, indulge in loud, angry, threatening language.

CLOSING. If an indoor meeting is to follow, say nothing until the end, then give the notice and start instantly before the people commence to scatter. Many sing as they go. If the company is large enough this is very desirable. If possible the workers in starting should go not away from the crowd, but through them, thus "stampeding" them, as it were.

If there is no after-meeting, make every effort to discover and help any who may have been touched. Invite the people to tarry for personal conversation. Seek out any who seemed particularly interested. Distribute tracts and accompany each with a Christian greeting. While abstaining from impertinent questions, watch for a look, a grasp of the hand, a word indicating a readiness or desire for further conversation. Here are the opportunities of leading men to a decision for Christ. These moments after the meeting, these personal conversations are by far the most important part of the hour. Very many open-air preachers sin terribly in neglecting their opportunity and duty at this time. It seemed to me the weakest point in open-air work in many places in Great Britain. The moment the services close, each one should search for some one needing Christian sympathy and help.

IN CONCLUSION. After all suggestions have been considered, remember that a sense of the fitness of things and dependence upon the Holy Ghost are the two essentials to success. As the Holy Ghost told Paul where to go, what to do, how to speak, so must He be our guide and strength, if we would fight a good fight.

EDWIN HALLOCK BYINGTON.

Alumni Register.

Corrected to June 1, 1891.

[NOTE. — The following Register is made up, as far as possible, from data specially secured from the individuals themselves. In cases where no reply to our inquiry was made, we have supplied the lack from the best available source. We regret that the whereabouts and occupation of a few persons cannot at present be ascertained. The year of graduation is given after each name. In the case of those who did not graduate, the graduation year of their class is given, enclosed in brackets []. Those who have never been ordained to the ministry are marked with a dagger †. Members of present classes in the Seminary are not included, except where they have withdrawn without the probability of returning.]

NAHABED ABDALIAN	1877	Bardizag, Turkey.
	Pastor, Protestant Church.	
GEORGE D. ADAMS	1880	550 Sawyer St., Cleveland, Ohio.
	Rector, Grace Protestant Episcopal Church.	
HARRY C. ADAMS	1889	Turner's Falls, Mass.
	Pastor, Congregational Church.	
MYRON W. ADAMS	1884	Atlanta University, Atlanta, Ga.
	Instructor in Greek.	
JAMES B. ADKINS	[1888]	Bloomington, Wis.
	Pastor, Congregational Church.	
FRED H. ALLEN	1873	Boston, Mass.
	Artist.	
JEROME ALLEN	[1854]	University of the City of N. Y., Washington Sq., Professor of Pedagogy. [New York City.
JOHN B. ALLEN	1843	Brooklyn Village, Ohio.
	Retired from the Ministry.	
AUGUSTUS ALVORD	[1865]	Monterey, Mass.
	Pastor, Congregational Church.	
FREDERICK ALVORD	1857	South Windsor, Conn.
	Pastor, First Congregational Church.	
HENRY C. ALVORD	1879	South Weymouth, Mass.
	Pastor, Second Congregational Church.	
GEORGE W. ANDREWS	1882	Dalton, Mass.
	Pastor, Congregational Church.	
THOMAS L. ANGELL†	[1866]	226 College St., Lewiston, Me.
	Professor of Modern Languages, Bates College.	
SAMUEL G. AUSTIN†	[1893]	Nashua, N. H.

SAMUEL J. AUSTIN	[1857]	Darien, Conn.
	Pastor, Congregational Church.	
HOLLY H. AVERY	[1887]	Bird City, Kan.
	Pastor, Congregational Church.	
EUGENE E. AYRES	[1892]	Sumter, S. C.
	Pastor, Summerton Baptist Church.	
SAMUEL F. BACON	1850	Richland, Mich.
	Pastor, First Presbyterian Church.	
HENRY L. BAILEY	1889	Middletown Springs, Vt.
	Pastor, First Congregational Church.	
ROBERT H. BALL	1889	Fair Haven, Vt.
	Pastor, Congregational Church.	
CLARENCE H. BARBER	1880	Manchester, Conn.
	Pastor, North Congregational Church.	
LUTHER H. BARBER	1842	Vernon Centre, Conn.
	Pastor, Vernon Congregational Church.	
SAMUEL A. BARRETT	1887	East Hartford, Conn.
	Pastor, First Congregational Church.	
JOHN O. BARROWS	[1863]	Newington, Conn.
	Pastor, Congregational Church.	
WILLIAM H. BARROWS	1862	Anamosa, Iowa.
	Pastor, Cass Congregational Church.	
JOHN BARSTOW	[1887]	Glastonbury, Conn.
	Pastor, First Congregational Church.	
EDWARD N. BARTLETT †	[1869]	
LYMAN BARTLETT	1861	Smyrna, Turkey.
	Missionary, A. B. C. F. M.	
WILLIAM A. BARTLETT	1885	433 Euclid Ave., Oak Park, Ill.
	Pastor, Ridgeland Congregational Church.	
JAMES L. BARTON	1885	Harpoot, Turkey.
	Missionary, A. B. C. F. M.	
ROBERT J. BARTON	[1887]	Salisbury, Vt.
	Pastor, Congregational Church.	
WALTER BARTON	1861	Attleboro', Mass.
	Pastor, Second Congregational Church.	
G. SUMNER BASKERVILL	1882	Jamestown, No. Dak.
	Principal, Jamestown College.	
AUSTIN B. BASSETT	[1887]	Ware, Mass.
	Pastor, East Congregational Church; Lecturer on Experiential Theology, H. T. S.	
GEORGE W. BASSETT	1837	State Center, Iowa.

- CLARK S. BEARDSLEE 1879 37 Niles St., Hartford, Conn.
Associate Professor of Systematic Theology, H. T. S.
- THOMAS D. BISCOE † [1866] 404 Front St., Marietta, Ohio.
Professor of Natural Science, Marietta College.
- HORACE S. BISHOP, D.D. 1855 East Orange, N. J.
Rector, Christ Protestant Episcopal Church.
- CHARLES H. BISSELL 1861 Morris, Ill.
Pastor, Congregational Church.
- EDWIN C. BISSELL, D.D. [1859] 10 Garden St., Hartford, Conn.
Professor of Old Testament Exegesis, H. T. S.
- OSCAR BISSELL 1853 Westford, Conn.
Pastor, Congregational Church.
- ARTHUR W. BLAIR, M.D. † [1876] Newbury, Vt.
Practicing Physician.
- GEORGE H. BLAKE 1863 Portland, Me.
Manufacturer.
- J. HENRY BLISS 1869 Franklin, N. H.
Pastor, Congregational Church.
- WILLIAM D. P. BLISS 1882 383 Washington St., Boston, Mass.
Rector, St. Luke's Protestant Episcopal Church, Linden; and Editor.
- JOSEPH C. BODWELL 1871 Lyndonville, Vt.
Pastor, Congregational Church.
- ALBERT BOOTH 1855 North Wilton, Conn.
Pastor, Methodist Episcopal Church.
- LUCIUS M. BOLTWOOD † [1847] 77 Wall St., New Haven, Conn.
Business.
- LEVERETT BRADLEY 1876 1217 Spruce St., Philadelphia, Penn.
Rector, St. Luke's Protestant Episcopal Church.
- DAVID BREED 1852 Willington, Conn.
Pastor, Congregational Church.
- HENRY M. BRIDGMAN [1860] Umzumbe, Natal.
Missionary, A. B. C. F. M.
- HOWARD A. BRIDGMAN [1887] Boston, Mass.
Managing Editor of "The Congregationalist."
- FRANK L. BRISTOL [1875] Uxbridge, Mass.
Pastor, First Evangelical Congregational Church.
- THERON BROWN [1859] Newtonville, Mass.
Editorial Staff of "The Youth's Companion."
- CHARLES E. BRUCE † 1848 360 Ferry St., Malden, Mass.
- NORMAND H. BURNHAM [1877] 16 Spalding St., Norwich, Conn.
Rector, St. Andrew's Protestant Episcopal Church.

HANFORD M. BURR	1888	Springfield, Mass.
	Pastor, Park Congregational Church.	
HORATIO N. BURTON, D.D.	[1856] 2505 Fremont Ave., N., Minneapolis, Minn.	
	Retired from the Ministry.	
EDWARD P. BUTLER	1873	Sunderland, Mass.
	Pastor, Congregational Church.	
FRANK E. BUTLER	1887	Housatonic, Mass.
	Pastor, Congregational Church.	
EDWIN H. BYINGTON	[1887] 201 Eastern Ave., Springfield, Mass.	
	Pastor, Eastern Avenue Congregational Church.	
HOLLIS A. CAMPBELL	1886	Greenfield, Mass.
	Without charge.	
ISRAEL CARLETON	1863	Utica, Mo.
MARCUS M. CARLETON	1854	Ambala, India.
	Missionary, Presbyterian Board.	
AUGUSTUS S. CARRIER	1884	497 Fullerton Ave., Chicago, Ill.
	Professor of Hebrew, McCormick Theological Seminary.	
CLARK CARTER	1867	Box 96, Lawrence, Mass.
	Secretary, City Mission.	
IRA CASE	1851	North Scituate, R. I.
	Retired from the Ministry.	
FRANKLIN M. CHAPIN	1880	Lin-Ching, China.
	Missionary, A. B. C. F. M.	
EDWARD A. CHASE	1883	37 Farnham St., South Lawrence, Mass.
	Pastor, South Congregational Church.	
HENRY L. CHASE	[1863] 2750 Second Ave., Minneapolis, Minn.	
	Without charge.	
HOWARD S. CLAPP	[1875]	Lime Rock, Conn.
ABEL S. CLARK †	1870	20 Atwood St., Hartford, Conn.
	Teacher, American Asylum for Deaf Mutes.	
ALBERT W. CLARK	1868	Prague, Austria.
	Missionary, A. B. C. F. M.	
ASA F. CLARK	1840	West Brattleboro', Vt.
	Retired from the Ministry.	
DANIEL J. CLARK	1880	East Haven, Conn.
	Pastor, Congregational Church.	
GIDEON C. CLARK	1847	Robbins, Tenn.
	Retired from the Ministry.	
SOLOMON CLARK	1840	Goshen, Mass.
	Pastor, Congregational Church.	

THEODORE J. CLARK	[1839]	East Northfield, Mass.
	Retired from the Ministry.	
JONAS B. CLARKE	1842	807 East Broadway, South Boston, Mass.
	Chaplain and Librarian, City Institutions.	
THOMAS G. CLARKE †	1840	Canterbury, Conn.
	Farmer.	
WILLIAM P. CLARKE	1891	Samokove, Bulgaria.
	Missionary, A. B. C. F. M.	
WILLIS M. CLEVELAND	1891	Bolton, Conn.
	Pastor, Congregational Church.	
WALLACE I. COBURN	[1885]	Ottumwa, Iowa.
	Pastor, Second Congregational Church.	
GEORGE W. CONNITT	1853	
PHILIP D. COREY †	1869	
PEARL S. COSSITT	[1848]	Downer's Grove, Ill.
	Retired from the Ministry.	
LYNDON S. CRAWFORD	1879	Broosa, Turkey.
	Missionary, A. B. C. F. M.	
MOSES K. CROSS	[1841]	Waterloo, Iowa.
	Retired from the Ministry.	
GEORGE H. CUMMINGS	1886	Thompson, Conn.
	Pastor, Congregational Church.	
ALBERT M. CURRY, M.D.†	[1875]	493 Classon Ave., Brooklyn, N. Y.
	Practicing Physician.	
ETHAN CURTIS	[1868]	Syracuse, N. Y.
	Secretary, New York Home Missionary Society.	
CHARLES H. CURTIS	1886	Box 800, Portland, Or.
	Superintendent for Oregon, Congregational Sunday School and Publishing Society.	
GILBERT A. CURTIS	1877	Meredith Village, N. H.
	Without charge.	
GEORGE CURTISS	[1863]	Mayville, No. Dak.
	Pastor, Congregational Church.	
ELIJAH CUTLER	[1862]	386 Washington St., Dorchester, Mass.
	Agent, Massachusetts Bible Society.	
GEORGE B. CUTLER	1882	Ware, Mass.
	Without charge.	
CHARLES CUTTING	1866	Whitneyville, Conn.
	Pastor, Congregational Church.	
PIERRE S. DAGNAULT	1863	

WILLIAM N. P. DAILEY	1887	68 Elm St., Albany, N. Y.
	Pastor, Third Reformed Church.	
HIRAM DAY	1842	Glencoe, Ill.
	Retired from the Ministry.	
ISAAC DAY	1845	116 Lockwood St., Providence, R. I.
MARIN D. DELCHOFF †	[1887]	
JULES A. DEROME	1888	St. Anne, Ill.
	Pastor, French Protestant Church.	
CHRISTAKES A. DEREBEY	[1886]	Clintonville, Wis.
SAMUEL W. DIKE, D.D., LL.D.	[1866]	Auburndale, Mass.
	Secretary, National Divorce Reform League.	
SAMUEL R. DIMOCK	[1850]	Denver, Col.
	Without charge.	
GEORGE S. DODGE	1872	Rutland, Mass.
	Pastor, First Congregational Church.	
FRANKLIN B. DOE	[1854]	St. Louis, Mo.
	Superintendent for Mo., Ark., and Ind. Ter., A. H. M. S.	
ALBERT I. DUTTON	[1863]	South Framingham, Mass.
	Retired from the Ministry.	
CHARLES H. DUTTON	[1891]	Ashland, Mass.
	Pastor, Congregational Church.	
ALMON J. DYER	1886	Upton, Mass.
	Pastor, First Congregational Church.	
HENRY K. EDSON	[1853]	Grinnell, Iowa.
	Professor of the Theory and Practice of Teaching, Iowa College.	
CUSHING EELS, D.D.	1837	Tacoma, Wash.
	Retired from the Ministry.	
MYRON EELS, D.D.	1871	Union City, Wash.
	Pastor, Congregational Churches, Skokomish and New Dunginess.	
WILLIAM F. ENGLISH	1885	Sivas, Turkey.
	Missionary, A. B. C. F. M.	
AARON W. FIELD	1870	New Marlboro, Mass.
	Pastor, Congregational Church.	
HENRY M. FIELD, D.D.	1841	"World Building," New York City.
	Editor of "The New York Evangelist."	
HERMAN P. FISHER	1883	Clarion, Iowa.
	Pastor, Congregational Church.	
ARTHUR S. FISKE †	1887	Berlin, Germany.
	Post-graduate student.	

ARTHUR G. FITZ	[1875]	South Paris, Me.
	Pastor, First Congregational Church.	
EDWARD T. FLEMING	[1891]	Providence, R. I.
	Pastor, Olivet Congregational Church.	
SAMUEL B. FORBES	1857	Hartford, Conn.
	Pastor, Wethersfield Ave. Congregational Church.	
JAMES T. FORD	[1856]	235 Lecouvreur St., Los Angeles, Cal.
	Superintendent for Southern California, A. H. M. S.	
WILLIAM F. FURMAN	1883	Churchville, N. Y.
	Pastor, Union Congregational Church.	
CLARENCE R. GALE	1885	Fitchburg, Mass.
	Pastor, Calvinistic Congregational Church.	
SAMUEL H. GALPIN †	1844	1124 13th St., N. W., Washington, D. C.
	Retired business man.	
JAMES L. GAMBLE	[1874]	
HOVHANNESS GARABEDIAN †	[1889]	Harpoot, Turkey.
	Professor, Euphrates College.	
WILLIAM GARDINER	[1887]	St. Peter, Minn.
	Pastor, Union Presbyterian Church.	
AUSTIN GARDNER	1860	Warren, Conn.
	Pastor, Congregational Church.	
EDMUND Y. GARRETTE	[1855]	Alameda, Cal.
	Pastor, Presbyterian Church.	
HIRAM N. GATES	1850	7 Brooks Park, Medford, Mass.
	Retired from the Ministry.	
CURTIS M. GEER	1890	East Windsor, Conn.
	Pastor, First Congregational Church.	
WILLIAM A. GEORGE	1887	Lyndhurst, N. J.
	Pastor, Congregational Church.	
ARTHUR L. GILLET	1883	Hartford, Conn.
	Associate Professor of Apologetics, H. T. S.	
CHARLES H. GLEASON	1868	Boston, Mass.
ARTHUR L. GOLDER	1891	Hartford, Conn.
	Without charge.	
JOHN H. GOODELL	1874	San Buenaventura, Cal.
	Pastor, Congregational Church.	
WILLIAM GOODWIN	1845	New Hartford, Conn.
	Retired from the Ministry.	
EDWIN S. GOULD	1872	Athol, Mass.
	Pastor, Evangelical Congregational Church.	

ALPHEUS GRAVES	1841	694 Main St., Memphis, Tenn. Retired from the Ministry.
ELIJAH W. GREENE	1885	Logan, Utah. Pastor, Brick Presbyterian Church.
FREDERICK W. GREENE	1885	Andover, Mass. Pastor, West Parish Congregational Church.
FRANK J. GRIMES	1874	609 State St., Hudson, N. Y. Without charge.
JAMES W. GRUSH	[1862]	Perry Center, N. Y. Pastor, Congregational Church.
EDWIN HALL	1854	Conewango, N. Y. Pastor, Presbyterian Church.
GEORGE A. HALL	1885	Peabody, Mass. Pastor, South Congregational Church.
JAMES E. HALL	1866	St. Louis, Mo.
LEAVITT H. HALLOCK	1866	Waterville, Me. Pastor, Congregational Church.
B. FRANKLIN HAMILTON	[1864]	Roxbury, Mass. Associate Pastor, Eliot Congregational Church.
CHARLES W. HANNA	[1878]	Falls Village, Conn. Pastor, Congregational Church.
EDWIN N. HARDY	1890	South Boston, Mass. Associate Pastor, Phillips Congregational Church.
MILLARD F. HARDY	1878	Nelson, N. H. Pastor, Congregational Church.
WILLIAM P. HARDY	[1890]	476 Edwards St., Oakland, Cal. Student, Pacific Theological Seminary.
ELIJAH HARMON	1867	Wilmington, Mass. Pastor, Congregational Church.
HENRY E. HART	1863	Franklin, Conn. Pastor, Congregational Church.
CHARLES HARTWELL	1852	Foochow, China. Missionary, A. B. C. F. M.
CHARLES S. HARTWELL †	[1884]	Foochow, China. Assistant Missionary.
JASPER P. HARVEY	1880	Ware, Mass. Pastor, First Church (Congregational).
EZRA HASKELL	1859	Dover, N. H.
ALLEN HASTINGS	1889	St. Louis, Mo. Pastor, Plymouth Congregational Church.

DAVID P. HATCH	1886	Rockland, Me.
	Pastor, Congregational Church.	
FRANKLIN S. HATCH	1876	Monson, Mass.
	Pastor, Congregational Church.	
GEORGE B. HATCH	[1885]	81 Loughton St., Lynn, Mass.
	Pastor, North Congregational Church.	
JOHN HAVEN	1836	Charlton, Mass.
	Retired from the Ministry.	
WINFIELD S. HAWKES	1868	Salt Lake City, Utah.
	Superintendent for Utah, A. H. M. S.	
JOHN P. HAWLEY	1869	New Hartford, Conn.
	Pastor, North Congregational Church.	
EDWIN A. HAZELTINE	1879	Miller's Place, N. Y.
	Pastor, Mt. Sinai Congregational Church.	
AZEL W. HAZEN, D.D.	[1868]	Middletown, Conn.
	Pastor, First Congregational Church.	
CARLETON HAZEN †	1891	Richmond, Vt.
TIMOTHY A. HAZEN	[1853]	Great Barrington, Mass.
	Retired from the Ministry.	
PHINEAS C. HEADLEY, JR. †	1886	New Bedford, Mass.
	Photographer.	
ROBERT P. HERRICK	1883	408 Nicollet Ave., Minneapolis, Minn.
	Superintendent for Minnesota, Congregational Sunday School and Publishing Society.	
AUGUSTINE F. HEWIT, D.D.	[1843]	Catholic University, Washington, D. C.
	Superior, Congregation of St. Paul; Professor of Philosophy and Ecclesiastical History.	
GEORGE R. HEWITT	1886	West Springfield, Mass.
	Pastor, First Congregational Church.	
LEWIS W. HICKS	1874	Denison, Texas.
	Pastor, First Congregational Church.	
SYLVESTER HINE	1846	25 Huntington St., Hartford, Conn.
	Correspondent for the Religious Press.	
J. HOWARD HOBBS	1885	Jamaica, N. Y.
	Pastor, First Presbyterian Church.	
JOSEPH M. HOBBS	1886	119 Main St., Peabody, Mass.
	Rector, St. Paul's Protestant Episcopal Church.	
T. MANNING HODGDON	1888	West Hartford, Conn.
	Acting Pastor, Congregational Church.	
ALPHEUS C. HODGES	1881	Buckland, Mass.
	Pastor, Congregational Church.	
FREDERICK A. HOLDEN	[1883]	Granby, Mass.
	Pastor, Congregational Church.	

FREDERIC M. HOLLISTER	1891	Wapping, Conn.
	Pastor, Congregational Church.	
JAMES E. HOLMES	[1888]	Seymour, Conn.
	Pastor, Methodist Episcopal Church.	
CHARLES H. HOSFORD †	[1889]	San Diego, Cal.
JOHN HOWLAND	1882	Guadalajara, Mexico.
	Missionary, A. B. C. F. M.	
DAVID B. HUBBARD	1872	Little River, Conn.
	Pastor, Congregational Church.	
GEORGE H. HUBBARD	1884	Foochow, China.
	Missionary, A. B. C. F. M.	
PETER J. HUDSON †	1890	Eagletown, Ind. Ter.
EDWARD S. HUME	1875	Bombay, India.
	Missionary, A. B. C. F. M.	
AARON B. HUNTER	[1879]	St. Augustine's School, Raleigh, N. C.
	Vice-Principal.	
PLEASANT HUNTER, JR.	1883	Newark, N. J.
	Pastor, First Presbyterian Church.	
ALVA A. HURD	[1870]	Hanford, Cal.
	Without charge.	
J. EDWIN HURLBUT	1874	Salt Lake City, Utah.
WALTER P. HUTCHINSON †	[1892]	Andover, Mass.
	Student, Andover Theological Seminary.	
THOMAS C. P. HYDE	1853	Andover, Conn.
	Retired from the Ministry.	
FRANK E. JENKINS	1881	New Decatur, Ala.
	Pastor, Plymouth Congregational Church.	
HERBERT K. JOB	1891	Roxbury, Mass.
	Without charge.	
CLINTON M. JONES	1865	Eastford, Conn.
	Pastor, Ashford Congregational Church.	
HENRY W. JONES	1860	Vacaville, Cal.
	Without charge.	
NEWTON I. JONES	1881	South Hadley, Mass.
	Pastor, Congregational Church.	
ADELBERT F. KEITH	1870	Middlebury, Vt.
	Without charge.	
JOSEPH A. KELLOGG	[1869]	

HENRY H. KELSEY	1879	173 High St., Hartford, Conn. Pastor, Fourth Congregational Church.
HENRY S. KELSEY	[1859]	438 LaSalle Ave., Chicago, Ill. In business.
WILLIAM S. KELSEY	1883	Boston, Mass. Assistant Pastor, Berkeley Temple.
TOROS B. KHUNGIAN †	[1893]	Springfield, Mass. Book-canvasser.
CHARLES W. KILBON	1873	Adams, Natal. Missionary, A. B. C. F. M.
JOHN L. KILBON	1889	East Haddam, Conn. Pastor, First Congregational Church.
HENRY KINGMAN	1887	Tientsin, China. Missionary, A. B. C. F. M.
GEORGE P. KNAPP	1890	Bitlis, Turkey. Missionary, A. B. C. F. M.
EDWARD H. KNIGHT	1880	West Springfield, Mass. Pastor, Park Congregational Church.
MERRICK KNIGHT	1849	West Hartford, Conn. Retired from the Ministry.
CALVIN LANE †	[1893]	New Bedford, Mass.
CHARLES S. LANE	1884	Mt. Vernon, N. Y. Pastor, First Presbyterian Church.
GEORGE LANGDON	1839	Lakewood, N. J. Retired from the Ministry.
FERDINAND T. LATHE †	[1875]	
ALBERT LEE	[1872]	Oneida, N. Y.
GEORGE H. LEE	1884	226 Birch St., Seattle, Wash. Pastor, Taylor Congregational Church.
GRAHAM LEE †	[1892]	Chicago, Ill. Student, McCormick Theological Seminary.
WILLIAM B. LEE, D.D.	1853	Pueblo, Col. Evangelist.
LEMUEL LEONARD	1839	Richland Center, Wis. Retired from the Ministry.
WILLIAM E. LINCOLN	1866	Box 40, Painesville, Ohio. Retired from the Ministry.
AARON R. LIVERMORE	1839	76 Shirland Ave., New Haven, Conn. Retired from the Ministry.

S. TRACY LIVINGSTON	1891	South Egremont, Mass.
	Pastor, Congregational Church.	
WILLIAM F. LIVINGSTON	1887	North Abington, Mass.
	Pastor, Congregational Church.	
VICTOR E. LOBA	[1879]	Siloam Springs, Ark.
	Pastor, First Congregational Church.	
CHARLES H. LONGFELLOW	1890	California.
ARETAS G. LOOMIS	1847	Greenfield, Mass.
	Retired from the Ministry.	
ALBA L. P. LOOMIS	[1863]	Plainview, Minn.
	Pastor, Congregational Church.	
DANIEL B. LORD	1868	West Hartford, Conn.
	Agent, Connecticut Temperance Union.	
NATHAN L. LORD	1843	Rochester, Ind.
	Retired from the Ministry.	
HENRY T. LOTHROP	1847	Palmyra, Wis.
ADDISON F. LYMAN	[1888]	
HENRY M. LYMAN †	[1888]	
GEORGE M. MCCLELLAN	1891	Nashville, Tenn.
	Secretary, Y. M. C. A.	
PETER M. MACDONALD, D.D., PH.D.	1875	124 West Concord St., Boston,
	Pastor, St. Andrew's Presbyterian Church.	Mass.
WILLIAM D. MCFARLAND, PH.D.	1878	Bellevue, Neb.
	Professor of Natural Sciences, Bellevue College.	
CHARLES A. MACK	1884	Garden Prairie, Ill.
	Pastor, Congregational Church.	
HERBERT MACY	1883	Merriam Park, Minn.
	Without charge.	
CHARLES MAEHL †	[1875]	Hartford, Conn.
F. BARROWS MAKEPEACE	1873	Springfield, Mass.
	Pastor, North Congregational Church.	
JACOB W. MARCUSOHN	1854	
JOHN MARSLAND	1876	
S. SHERBURNE MATHEWS	[1871]	6 Congregational House, Boston, Mass.
	Field Secretary, New West Education Commission.	

LEIGH B. MAXWELL	1891	Savannah, Ga.
	Pastor, First Congregational Church.	
MARTIN H. MEAD	1878	Claremont, Col.
WILLIS W. MEAD	1884	Marash, Turkey.
	Missionary, A. B. C. F. M.	
OLIVER W. MEANS	1887	Enfield, Conn.
	Pastor, Congregational Church.	
EDWARD T. MERRELL †	[1889]	165 Oakwood Boulevard, Chicago, Ill.
	Editorial Staff, "The Advance."	
FRANK N. MERRIAM	1891	Oakland, Cal.
	Without charge.	
ELBRIDGE W. MERRITT	1862	Andover, Conn.
	Pastor, Congregational Church.	
ISAAC C. MESERVE	1869	New Haven, Conn.
	Pastor, Davenport Congregational Church.	
WILLIAM N. MESERVE	1874	132 McAllister St., San Francisco, Cal.
	Minister at Large.	
THOMAS M. MILES	[1869]	Merrimac, Mass.
	Pastor, Congregational Church.	
GEORGE A. MILLER	1859	104 Merriman Ave., Syracuse, N. Y.
	"Stated Supply."	
ROBERT D. MILLER	1852	Melrose Highlands, Mass.
	Merchant in Boston.	
WILLIAM MILLER	[1845]	110 Camp St., New Britain, Conn.
	Retired from the Ministry.	
CHARLES S. MILLS	[1885]	Jennings Ave., Cleveland, Ohio.
	Pastor, Jennings Avenue Congregational Church.	
FRANK V. MILLS	1882	Hangchow, China.
	Missionary, Presbyterian Board.	
EDWARD A. MIRICK	[1867]	Dryden, Tompkins Co., N. Y.
	County Agent, American Bible Society.	
CLEOPHAS MONJEAU	[1867]	Middletown, Ohio.
	Secretary, National Water Supply Company, Cincinnati.	
JOHN MONTGOMERY	1884	Lonsdale, R. I.
	Pastor, First Presbyterian Church.	
CALVIN B. MOODY	1880	Osage, Iowa.
	Pastor, First Congregational Church.	
LEWIS F. MORRIS	[1869]	Oxford, Conn.
	Rector, St. Peter's Church, Oxford, and Christ Church, Quaker Farms.	
GEORGE M. MORRISON	1890	Ada, Minn.
	Pastor, Congregational Church.	

CHARLES H. MORSE	1883	Brookfield, Vt.
	Pastor, First and Second Congregational Churches.	
JOSEPH F. MORSE †	[1889]	Denmark, Iowa.
	Principal, Denmark Academy.	
MORRIS W. MORSE †	1890	Leipsic, Germany.
	John S. Welles Fellow, H. T. S.	
VINCENT MOSES	1871	Patten, Me.
	Pastor, Congregational Churches of Patten and Island Falls.	
FREDERICK MUNSON	[1846]	170 Clinton St., Brooklyn, N. Y.
	Associate Editor, "The Insurance Critic," N. Y.	
CHARLES S. NASH	1883	Oakland, Cal.
	Professor, Homiletics and Pastoral Theology, Pacific Theol. Sem.	
JOHN F. NORTON	1837	Natick, Mass.
	Retired from the Ministry.	
EDWARD E. NOURSE †	1891	Germany.
	William Thompson Fellow, H. T. S.	
JOHN K. NUTTING	[1856]	Glenwood, Iowa.
	Pastor, First Congregational Church.	
WALLACE NUTTING	[1889]	St. Paul, Minn.
	Pastor, Park Congregational Church.	
JAMES E. ODLIN	1884	Waukegan, Ill.
	Pastor, First Presbyterian Church.	
HENRY A. OTTMAN	1869	Elmira, N. Y.
	Pastor, St. Luke's Congregational Church.	
CHARLES C. PAINTER	1862	Great Barrington, Mass.
	Agent, Indian Rights Association of Philadelphia.	
WILLIAM H. PARENT	[1891]	Green Bay, Wis.
	Pastor, French Presbyterian Church.	
BENJAMIN PARSONS	1854	410 Ball St., Seattle, Wash.
	Pastor, Second Presbyterian Church.	
BENJAMIN B. PARSONS	1838	
HENRY M. PARSONS, D.D.	1854	235 Jarvis St., Toronto, Canada.
	Pastor, Knox Presbyterian Church.	
MARTIN K. PASCO	[1869]	Bellevue, Ohio.
	Pastor, Lyme Congregational Church.	
EDMUND M. PEASE, M.D.	[1860]	Care of A. O. Forbes, Honolulu, Hawaii.
	Missionary, A. B. C. F. M., Kusaie, Micronesia.	
GEORGE S. PELTON	1877	Higganum, Conn.
	Pastor, Congregational Church.	
FREDERICK J. PERKINS	1891	San Paulo, Brazil.
	Missionary, Presbyterian Board.	

HENRY M. PERKINS	1872	Sharon, Vt.
	Pastor, Congregational Church.	
J. NEWTON PERRIN	1891	Berlin, Vt.
	Without charge.	
ALFRED T. PERRY	1885	Hartford, Conn.
	Librarian, H. T. S.	
LAURENCE PERRY	1891	Worcester, Mass.
	Pastor, Lakeview Congregational Church.	
TALMON C. PERRY	1851	La Prairie, Canada.
CHARLES H. PETTIBONE	1882	Southbridge, Mass.
	Pastor, Congregational Church.	
DRYDEN W. PHELPS †	[1884]	44 High St., New Haven, Conn.
	Student, Yale Divinity School.	
ELLSWORTH W. PHILLIPS	1891	South Worcester, Mass.
	Pastor, Hope Congregational Church.	
STEPHEN C. PIXLEY	1855	Lindley, Natal.
	Missionary, A. B. C. F. M.	
FRANK C. PORTER	[1886]	11 East Divinity Hall, New Haven, Conn.
	Professor of Biblical Theology, Yale Divinity School.	
JOHN S. PORTER	1891	Prague, Austria.
	Missionary, A. B. C. F. M.	
LEMUEL S. POTWIN	[1859]	2108 Euclid Ave., Cleveland, Ohio.
	Professor of Modern Languages, Adelbert College.	
THOMAS S. POTWIN	[1855]	950 Windsor Ave., Hartford, Conn.
	Without charge.	
HARRY P. POWERS	1886	Proctor, Vt.
	In business.	
HENRY POWERS	1860	11 Wall St., New York City.
	Broker, and Teacher of Political Economy.	
DWIGHT M. PRATT	1880	Portland, Me.
	Pastor, Williston Congregational Church.	
F. AUGUSTUS PRATT	1843	Mapleton, Minn.
	Without charge.	
THOMAS M. PRICE	1883	Verndale, Minn.
	Pastor, Congregational Churches of Verndale, Bertha, and Staples.	
HIRAM B. PUTNAM	1866	Derry, N. H.
	Pastor, First Congregational Church.	
JAMES E. RAWLINS	1879	Meridian, Miss.
GEORGE W. REED	1887	Fort Yates, No. Dak.
	Missionary, A. M. A.	

JOHN H. REID	[1890]	Telluride, Col.
General Congregational Missionary, Rocky Mountain Department.		
B. RUSH RHEES	1888	44 Islington St., Portsmouth, N. H.
Pastor, Middle Street Baptist Church.		
THOMAS C. RICHARDS	1890	Dudley, Mass.
Pastor, Congregational Church.		
ERNEST C. RICHARDSON, PH D.†	1883	Princeton, N. J.
Librarian, Princeton College.		
THOMAS ROBERTS	1861	Wartburg, Tenn.
Land Surveyor.		
DAVID F. ROBERTSON	1841	
SAMUEL ROSE	[1887]	Boise City, Idaho.
Pastor, Congregational Church.		
FREDERICK T. ROUSE	1886	West Superior, Wis.
Pastor, Pilgrim Congregational Church.		
THOMAS H. ROUSE	1850	Bellview, Fla.
Pastor, First Congregational Church.		
GEORGE M. ROWLAND	1886	Okayama, Japan.
Missionary, A. B. C. F. M.		
MOSES T. RUNNELS	1856	Charlestown, N. H.
Pastor, Congregational Church.		
IRVIN I. ST. JOHN	[1861]	Salem, Ind.
Presbyterial Missionary, Presbytery of Salem.		
PLINY F. SANBORNE	1844	906 College Ave., Elmira, N. Y.
Retired from the Ministry.		
CHARLES S. SANDERS	1879	Aintab, Turkey.
Missionary, A. B. C. F. M.		
WILLIAM H. SANDERS	1880	Bihe, West Africa.
Missionary, A. B. C. F. M.		
P. K. HADJI-SAVVAS †	1890	308 W. 35th St., New York City.
In business.		
CHARLES SCOTT	1852	Reading, Mass.
Retired from the Ministry.		
NELSON SCOTT	1846	Amherst, Mass.
Retired from the Ministry.		
L. R. SCUDDER, M.D.,†	1885	India.
Medical Missionary.		
WILLIAM W. SCUDDER, JR.	1885	Alameda, Cal.
Pastor, Congregational Church.		
ORAMEL S. SENTER	1855	Thetford, Vt.

HARRY D. SHELDON	[1890]	Buffalo, N. Y.
	Pastor, People's Church.	
PETER B. SHIERE	1873	West Somerville, Mass.
ARLEY B. SHOW	[1885]	Crete, Neb.
	Professor of History and English Literature, Doane College.	
DAVID SHURTLEFF	[1868]	Westfield, Mass.
	Without charge.	
CHARLES E. SIMMONS	1870	Worcester, Mass.
BREVARD D. SINCLAIR	[1887]	Newburyport, Mass.
	Pastor, First Presbyterian Church.	
HENRY D. SLEEPER †	1891	Beloit, Wis.
	Instructor in Music, Beloit College.	
WILLIAM W. SLEEPER	1881	Stoneham, Mass.
	Pastor, Congregational Church.	
CHARLES H. SMITH	1887	Hartford, Conn.
	Pastor, Windsor Ave. Congregational Church.	
CHARLES S. SMITH	1853	Montpelier, Vt.
	Editor of "The Vermont Chronicle."	
WILLIAM H. SMITH	1879	Aurora, Ill.
M. PORTER SNELL	1863	Avalon Terrace, Anacostia, D. C.
	Pastor, Presbyterian Churches, Hermon, Md., and Clifton, Va.	
ALPHEUS M. SPANGLER	1888	Mittineague, Mass.
	Pastor, Congregational Church.	
LEVERETT W. SPRING, D.D.	1866	Williamstown, Mass.
	Professor of English Literature, Williams College.	
DANIEL STAVER	[1874]	Forest Grove, Or.
	General Congregational Missionary for Oregon.	
WILLIAM F. STEARNS	1886	Hartford, Vt.
	Pastor, Congregational Church.	
CHARLES B. STRONG	1876	West Suffield, Conn.
	Pastor, Congregational Church.	
DAVID H. STRONG	1885	Bernardston, Mass.
	Pastor, Orthodox Congregational Church.	
JACOB H. STRONG	1857	Suñol Glen, Cal.
	Pastor, Suñol Congregational Church.	
JOHN C. STRONG	1846	Box 165, Seattle, Wash.
	Retired from the Ministry.	
JOSEPH D. STRONG	1852	

- WILLIAM E. STRONG 1885 Beverly, Mass.
Pastor, Washington Street Congregational Church.
- ALFRED L. STRUTHERS 1890 600 East 14th St., Minneapolis, Minn.
Pastor, City Mission.
- WILLIAM H. SYBRANDT 1879 96 14th St., Troy, N. Y.
Pastor, Oakwood Ave. Presbyterian Church.
- CHARLES S. SYLVESTER 1856 Feeding Hills, Mass.
- CHARLES L. TAPPAN [1861] 31 Merrimack St., Concord, N. H.
Librarian, New Hampshire Historical Society.
- GEORGE E. TAYLOR 1880 Indianola, Neb.
General Missionary, Southwestern Nebraska.
- D. WEBSTER TELLER [1870] Owego, N. Y.
Pastor, First Congregational Church.
- HENRY W. TELLER 1870 Pompton Plains, N. J.
Pastor, Reformed Dutch Church.
- LEONARD B. TENNEY [1878] Jericho Center, Vt.
Pastor, Congregational Churches, Jericho and Essex.
- CALVIN TERRY 1843 North Weymouth, Mass.
Evangelist.
- ISRAEL N. TERRY 1875 New Hartford, N. Y.
Pastor, Presbyterian Church.
- ELWOOD G. TEWKSBURY 1890 Tung Cho, China.
Missionary, A. B. C. F. M.
- AUGUSTUS C. THOMPSON, D.D. 1838 1 Linwood St., Boston, Mass.
Senior Pastor, Eliot Congregational Church (Roxbury).
- FRANK THOMPSON [1868] Valparaiso, Chile.
Chaplain, Seaman's Chapel.
- ARTHUR TITCOMB 1888 Gilbertville, Mass.
Pastor, Congregational Church.
- ISAAC F. TOBEY 1871 Los Guilicos, Cal.
Pastor, First Congregational Church.
- EDWARD S. TOWNE [1870] Vineland, N. J.
Financial Agent, South Jersey Institute of Bridgeton, N. J.
- J. WEBSTER TUCK 1843 69 Clarendon St., Springfield, Mass.
Retired from the Ministry.
- JOSIAH TYLER 1848 St. Johnsbury, Vt.
Retired Missionary.
- JONATHAN K. UCHIMURA [1890] 17 Kami Tomi Zaka Machi-Koishikawa,
Tokio, Japan.
Teacher of Science and English, High Grade Middle School.
- RUFUS S. UNDERWOOD [1868] Crescent St., Northampton, Mass.
Evangelist.

THOMAS S. VAILL	1843	423 North 5th St., Beatrice, Neb. Retired from the Ministry.
DAVID E. VAN GIESON †	1891	Hartford, Conn. Post-Graduate Student, H. T. S.
DANA M. WALCOTT	[1868]	Rutherford, N. J. Pastor, Congregational Church.
GEORGE B. WALDRON	1887	Three Oaks, Mich. Pastor, Congregational Church.
FREDERICK H. WALES	1875	Tulare City, Cal. Rancher.
HENRY A. WALES	[1867]	Big Rapids, Mich. Retired from the Ministry.
WILLIAM S. WALKER	1891	Newport, N. H. Without charge.
WILLISTON WALKER, PH.D. †	1886	Hartford, Conn. Associate Professor of Mediæval and Modern History, H. T. S.
JEREMIAH E. WALTON	[1856]	Clayton, N. Y. Rector, Christ Protestant Episcopal Church.
FRANKE A. WARFIELD	1870	Brockton, Mass. Pastor, Porter Congregational Church.
LYMAN WARNER	[1857]	Salisbury, Conn. Without charge.
FRANKLIN G. WEBSTER	1886	American Forks, Utah. Pastor, Presbyterian Church.
CHARLES F. WEEDEN	1887	Colchester, Conn. Pastor, First Congregational Church.
HENRY H. WENTWORTH †	[1892]	Andover, Mass. Student, Andover Theological Seminary.
W. WARD WEST	[1889]	323 Atwood St., Pittsburgh, Pa. Pastor, Oakland Baptist Church.
EDWARD F. WHEELER	1889	North Wilbraham, Mass. Pastor, Grace Church.
JOHN E. WHEELER	1862	Malden, Mass.
SHELDON H. WHEELER	[1875]	Waterbury, Vt. Pastor, Congregational Church.
CYRUS B. WHITCOMB	[1869]	Birmingham, Conn.
GEORGE E. WHITE	[1887]	Marsovan, Turkey. Missionary, A. B. C. F. M.
ISAAC WHITE	[1879]	

LYMAN WHITING, D.D.	[1842] Pastor, Congregational Church.	East Charlemont, Mass.
WILLIAM F. WHITE	1890 Pastor, Congregational Church.	Trumbull, Conn.
JOHN W. WHITTAKER	1887 Chaplain, Tuskegee Normal and Industrial Institute.	Tuskegee, Ala.
GEORGE A. WILDER	1880 Missionary, A. B. C. F. M.	Umtwalume, Natal.
WALLACE W. WILLARD	[1889] Pastor, Bethany Congregational Church.	St. Paul, Minn.
FRANCIS WILLIAMS	1841 Pastor, Congregational Church.	Chaplin, Conn.
FRANCIS F. WILLIAMS	1851 Pastor, Congregational Church.	Holland, Mass.
JOSIAH G. WILLIS	1873 Pastor, Congregational Church.	Dana, Mass.
ROBERT E. WILLSON	[1837] Retired from the Ministry.	Beverley, N. J.
FRED M. WISWALL	1889 Pastor, Congregational Church.	Windham, Conn.
GEORGE W. WINCH	1875 Pastor, First Congregational Church.	Holyoke, Mass.
JOHN WOOD	1839 Retired from the Ministry. Work in Sunday-school and Y. M. C. A.	134 Blossom St., Fitchburg, Mass.
EDWARD WOODFORD	[1837] Clerk, Cashier's Office.	Pacific Mills, Lawrence, Mass.
CHARLES L. WOODWORTH	1848 Financial Agent, Atlanta University.	Watertown, Mass.
HORACE B. WOODWORTH	1861 Professor of Psychology and Moral Philosophy, University of North Dakota.	Grand Forks, No. Dak.
EDMUND WRIGHT	1839 Retired from the Ministry.	2344 Park Ave., St. Louis, Mo.
RICHARD WRIGHT	1890 Pastor, Congregational Church.	Windsor Locks, Conn.
RUSSELL M. WRIGHT	[1845] Retired from Teaching.	Castleton, Vt.
HENRY J. ZERCHER	1879 Pastor, First Congregational Church.	Geneva, Neb.

[A list of the alumni, arranged geographically, will be published in our next number.]

Seminary Annals.

THE FIFTY-SEVENTH ANNIVERSARY.

It is safe to say that the Fifty-Seventh Anniversary was in every way one of the most successful, if not *the* most successful, the Seminary has ever enjoyed. The attendance of alumni and other friends was exceptionally large, the exercises were in themselves varied and interesting, and the evidences of enthusiasm and pleasure were visible on every hand. Even the air and the sky conspired to make the closing days of the year delightful and to lend an outward charm to the whole occasion that doubtless did much to make it memorable. The one great drawback to complete satisfaction, as was shown by many a remark both in private conversation and in public address, was the absence of President Hartranft. For the benefit of those who could not be present in person, as well as for the agreeable reminder of those who were here, we subjoin a brief epitome of the several exercises in order.

The Choral Union Festival, which has been for many years associated with the Anniversary-time, was this year located on Monday and Tuesday of examination week,—May 4 and 5. While this arrangement manifestly relieved the extreme pressure of the final days, it precluded most of the visitors from enjoying its good things. Yet it was interesting to note that some of the alumni were allured into making two journeys, even from a distance, so as to attend its concerts. Full programmes of its three striking performances will be found on a later page.

The written examinations were distributed over five days, from May 5 to May 9. They were followed by the oral examinations, which, according to the custom now established, were partly for the classes taken together and partly for individuals taken by themselves. The oral examinations throughout drew an unusual number of witnesses, whose presence and inquiries did much to enhance the dignity of these final tests of the students' acquisitions. In these examinations the subjects presented were, for the Juniors, Music, Greek, Hebrew; for the Middlers, Ecclesiastical Dogmatics, Apologetics, Biblical Dogmatics; and for the Seniors, Ethics, Church History, Greek, Practical

Theology. The examiners who served this year were S. A. Barrett, L. H. Blake, G. S. Burroughs, E. P. Butler, Thomas Duncan, Thomas Laurie, C. S. Mills, C. H. Pettibone, E. A. Reed, G. A. Sanborne, J. E. Twitchell, E. B. Webb, Francis Williams, and G. W. Winch. Their labors were long and hard, but performed with inspiring fidelity, as their report to the Pastoral Union and the Trustees clearly manifested. The standard of excellence demanded by the Faculty was somewhat strict, and the imposition of a number of conditions doubtless clouded the serenity of the Anniversary to some of the undergraduates.

Tuesday evening was devoted to the Students' Reception, and a most enjoyable affair it was. The spacious rooms never looked prettier, with their tasteful decorations of flowers and potted plants. The guests, to the number of about three hundred, were received by Mrs. F. B. Cooley, Mrs. E. C. Bissell, and Mrs. Williston Walker, assisted in various ways by Miss Mary L. Bartlett, Miss Ella Berg, Mrs. A. L. Gillett, Miss Frances Karr, Mrs. C. S. Nash, and Miss C. L. St. John. The Seminary quartette contributed much to the occasion by several songs.

Wednesday noon, at the close of the examinations, a short devotional service was held in the chapel, led by A. B. Bassett, which closed with the singing of the traditional hymn, "I love Thy kingdom, Lord."

In the afternoon the Alumni Association held its annual meeting, with F. B. Makepeace, '73, in the chair. The election of officers for the new year resulted in the choice of H. C. Alvord, '79, for President; S. W. Dike, '66, for Vice-President; C. H. Barber, '80, for Secretary and Treasurer; and W. S. Kelsey, '83, G. R. Hewitt, '86, and F. E. Butler, '87, for Executive Committee. The Necrology for the year was then read, giving an account of the lives of Edward Clarke, '40, Andrew Sharpe, '40, William Barnes, '42, Thomas S. Norton, '44, David Rood, '47, and Andrew C. Denison, '50. [The Necrology will be printed in full in our next number.] The topic chosen for discussion was "Ecclesiastical Economics, or, How shall we prevent the waste of men and money in supporting superfluous churches?" and was opened by a careful paper by Howard A. Bridgman, '87, one of the editors of *The Congregationalist*, who was followed by Calvin Terry, '43, Oscar Bissell, '53, G. R. Hewitt, '86, Francis Williams, '41, and A. C. Thompson, '38. There were present at this meeting or during the other exercises of the Anniversary about sixty of the alumni.

At four o'clock the corner-stone of the new Case Memorial Library was laid with simple, but most fitting ceremonies. Rev. E. B. Webb, D.D., President of the Board of Trustees, acted as presiding officer. Rev. Francis Williams, '41, the senior trustee, read appropriate passages from Ephesians, and Rev. Michael Burnham, D.D., led in prayer. Dr. Webb then said :

"In the erection of this library building we have come to a very interesting exercise, the laying of the corner-stone. Whoever shall read the history of the inception of this undertaking, when it comes to be written, will read a most interesting and significant story. As we look upon these rising walls and think of the magnificent building completed, and of the treasures which it is to house, we are well assured that it will occupy a large place in the minds of true learners, and contribute to the best interests of the life that now is, and of that which is to come.

Newton Case, the wise and beneficent friend of this institution, is a name that we all delight to honor. It will be abundantly honored by those who shall come after us. We have with us here to-day the intimate and confidential friend of Mr. Case—a gentleman whose services we all appreciate, a gentleman whose life, for a considerable portion of it, has been identified with the history of this Seminary. I have the pleasure to introduce Mr. J. M. Allen."

Mr. J. M. Allen's address was as follows :

"There is nothing that impresses us with greater love and respect for the memory of our departed friends than the thought of their kind words and noble deeds. We are assembled on this occasion to pay our respects to the memory of one who has done much for this Seminary, both by his wise counsels and princely gifts. This building, in process of erection, was for many years in the thought of Newton Case, but did not take form until a few months before his death. He saw and approved the completed plans, and advised with members of the building committee in regard to the materials and details of construction. His last advice was, "Lay the foundations deep and let the building be substantial in every particular." The progress thus far made will show how well the building committee have carried out his wishes. The style of architecture is Norman, modified to harmonize with the present buildings of the Seminary.

The dimensions of the floor plans are as follows. Extreme length of building, 148 feet outside. Extreme width of building, 65 feet outside. The large room on main floor, in which books are to be stacked, will be 88 feet long by 50 feet 4 inches wide. A room of similar dimensions will be underneath this and for the same purpose, all well ventilated and lighted. All modern appliances for convenience in library work will be introduced. It is estimated that the book capacity of the library building will be at least 230,000 volumes.

The history of the development of this library idea in the mind of Mr. Case will be given in detail when the building is completed. The box which is to be placed in the corner-stone contains the following: The Charter, Constitution, and Laws of the Seminary; the Constitution, Rules of Order, and Catalogue of the Pastoral Union; the Historical Catalogue; the Register for 1890-91; the Annual Report for 1890-91; programme of the Fifty-Seventh Anniversary; the first four numbers (to date) of *THE RECORD*; a set of "Studies and Suggestions"; copies of the inaugural addresses of President Hartranft, Professors Taylor, Zenos, and Pratt; photograph of Mr. Newton Case; copy of the *Hartford Courant* for January 7, 1886,

containing Mr. Case's address on his eightieth birthday; copy of the Board of Trade's description of Hartford as a manufacturing, business, and commercial center; copies of all the daily papers now published in Hartford.

And so we commit these to their resting-place, trusting that they will remain undisturbed for ages. But if they shall be disturbed by changes unavoidable, civil, political, or accidental, may they be so preserved as that the record of this day's doings and the name of Newton Case and his princely gift can be plainly read."

The corner-stone was then laid by Mr. John Allen, Chairman of the Executive Committee. A quartette of the students, assisted by H. C. Adams, '89, then sang to the old tune "Darwall," three stanzas of Rev. John Chandler's translation of the famous Latin hymn of the seventh or eighth century, "Angulare Fundamentum:"

"Christ is our corner-stone;	On His great love
On Him alone we build;	Our hopes we place
With His true saints alone	Of present grace
The courts of Heaven are filled.	And joys above."

The benediction by Rev. A. C. Thompson, D.D., '38, closed the exercises, but a large number of the assembly lingered on for some time in the bright spring sunshine to exchange fraternal greetings and to revive old memories.

At five o'clock the Gymnasium was taxed to its fullest capacity to contain the guests gathered for the alumni collation. Indeed, it proved impossible to entertain all who came, but the late-comers did not grumble. F. B. Makepeace, '73, presided, and, after the supper had been duly disposed of, acted as toast-master. Professor Taylor was first called on to speak for the Faculty of the general welfare and progress of the institution. He was followed by Professor Pratt, who announced the completion of the purchase for the Seminary of the largest and most perfect library of English hymnology known to exist in the United States or Great Britain (of which a fuller account will be given later). Dr. Michael Burnham spoke on behalf of the Trustees. Dr. S. W. Dike, '66, commended the significant attention that is being paid in the curriculum to questions of sociological science. The older alumni were represented by Josiah Tyler, '48, recently returned from the Zulu mission, who indulged in interesting reminiscences of the first professors of the institution. After him came E. H. Byington, '87, to plead for increasing attention on the part of graduates to city evangelization. To balance this, A. C. Hodges, '81, presented the claims and the opportunities of work in country parishes. Dr. Thomas Laurie responded gracefully for the Pastoral Union, and S. T. Livingston spoke on behalf of the Senior Class. The company broke up reluctantly after a most enjoyable and inspiring session.

In the evening a large assembly gathered in the Chapel. After brief devotional exercises, Professor Leverett W. Spring, D.D., '66, Professor of Rhetoric and English Literature in Williams College, was introduced as the speaker of the occasion. His subject was "Literature and the Ministry," which was handled in a thoroughly charming and illuminating way.

The lecturer spoke chiefly of the study of literature as a means to adequate ministerial training. After briefly analyzing the Bible from the literary standpoint, he cited some of the uses of literature that may be made by the preacher. Literature, he said, has been called that which has been thought and felt by those competent to represent their race and age, uttered in their choicest language. Obviously, then, literature should not be neglected by the minister. It will furnish a remedy for mental and spiritual provincialism. It instills fervor into all mental processes. It gives a juster view of mankind as a whole. Great books are not evil. Satan's rhetoric cannot find permanent literary approval. The best literature is hostile to unrighteousness. Hence ministers should find it a source of knowledge and a stimulus in their best work.

Thursday morning at ten o'clock there was a simple but very helpful devotional meeting, led by Rev. E. E. Lewis, of the Pastoral Union, in which a large number of those present participated. The Trustees began their annual meeting even earlier, and continued in session, with only a short recess, throughout the day (see below).

In the afternoon the Pastoral Union had their annual meeting, beginning at two o'clock, with Sylvanus Hayward as chairman, and E. H. Knight, '80, as scribe. The business transacted included the following items. G. W. Andrews, '82, H. C. Alvord, '79, and H. A. Campbell, '86, were chosen as the Nominating Committee for the ensuing year. The following new members were elected to the Union:

F. D. Avery, Columbia, Conn.	L. H. Reid, Hartford, Conn.
John Barstow, '87, Glastonbury, Conn.	C. M. Southgate, Worcester, Mass.
D. O. Clark, Warren, Mass.	A. M. Spangler, '88, Mittineague, Mass.
J. F. Gaylord, Barre, Mass.	W. F. Stearns, '86, Hartford, Vt.
David Gregg, D.D., New York City.	D. H. Strong, '85, Bernardston, Mass.
Arthur Little, D.D., Dorchester, Mass.	W. E. Strong, '85, Beverly, Mass.
W. DeL. Love, Hartford, Conn.	Arthur Titcomb, '88, Gilbertville, Mass.
N. T. Merwin, Poquonock, Conn.	F. R. Wait, Talcottville, Conn.
Charles Olmsted, Cambridgeport, Mass.	J. W. Wellman, D.D., Malden, Mass.
E. G. Porter, Lexington, Mass.	A. E. Winship, LL.D., Boston, Mass.

Trustees for three years were then elected, as follows:

C. D. Hartranft, D.D., Hartford, Conn.	E. B. Webb, D.D., Wellesley, Mass.
Lewellyn Pratt, D.D., Norwich, Conn.	Thomas Duncan, Poquonock, Conn.
A. C. Thompson, D.D., Boston, Mass.	H. D. Hyde, Boston, Mass.
S. H. Virgin, D.D., New York City.	C. A. Jewell, Hartford, Conn.

The nominees for election to the Union next year were :

H. C. Adams, '89, Turner's Falls, Mass.	Edward Hawes, D.D., Burlington, Vt.
H. A. Bridgman, '87, Boston, Mass.	D. D. Marsh, Unionville, Conn.
E. H. Byington, '87, Springfield, Mass.	Archibald McCullagh, D.D., Worc't'r, Ms.
S. P. Cook, Northfield, Mass.	T. C. Richards, '90, Dudley, Mass
L. H. Giroux, Springfield, Mass.	S. H. Virgin, D.D., New York City.
E. N. Hardy, '90, South Boston, Mass.	F. M. Wiswall, '89, Windham, Conn.
D. P. Hatch, '86, Rockland, Me.	S. G. Wood, Easthampton, Mass.

The examiners chosen included the following : For one year—L. H. Blake, G. S. Burroughs, G. H. Cummings, A. F. Keith, C. H. Pettibone, J. E. Twitchell (S. A. Barrett, A. J. Dyer, J. P. Hawley, Edward Norton, D. B. Hubbard, F. S. Hatch, *alternates*) ; for two years, H. C. Alvord, E. P. Butler, Silvanus Haywood, H. H. Kelsey, F. B. Makepeace, C. L. Woodworth (C. S. Brooks, F. E. Butler, E. H. Byington, S. P. Cook, L. R. Eastman, Jr., C. F. Weeden, *alternates*). The new Business Committee consists of G. W. Andrews, C. H. Barber, and C. H. Pettibone.

The report of the Examining Committee for the past year was read by C. H. Pettibone. Dr. M. Burnham reported on the revision of the roll.

The address before the Pastoral Union was by Rev. Archibald McCullagh, D.D., of Worcester, Mass., on "The Bible and the Preacher."

Dr. McCullagh said that the Bible should be the associate and handbook of every other study, because it teaches true science. The Bible is a unique phenomenon viewed from any standpoint. It is not a history, yet much of the world's history would be unrecorded were it not for its contents. It is not a poem, still it furnishes the masterpieces for all ages. Remove from the writings of Shakespere, Milton, or Burns, the characteristics and material derived from the Scriptures, and little of real value remains. The Bible is not an allegory, but its pages contain unrivaled examples of allegorical teaching. It is not a philosophy, yet all true philosophy must accord with its teachings. Science at its best development will doubtless harmonize with the Bible.

The Book, written by forty persons of all classes, from the fisherman to the prophet, in different languages, is a unique whole, and contains the most sublime truths. Christian nations are in the vanguard of civilization. The speaker closed by urging that the Book be read as any other book, and not in scattered portions.

The annual meeting of the Board of Trustees continued throughout the day, and was fully attended and characterized by the keenest interest in the welfare of the institution. The principal business transacted was as follows :—(1) The resignation of Professor Zenos was read and accepted, and the following minute was unanimously adopted :

The Trustees of Hartford Seminary wish to express their great regret over the resignation of Professor A. C. Zenos, D.D., from the Hosmer Professorship of New Testament Exegesis and their sense of the loss to the Seminary involved in this. During the three years Dr. Zenos has been with us his wide scholarship, inspiring presence and teaching, and wise counsel have contributed largely to the reputation and progress of the Seminary. He had won the confidence of the students, the Faculty, the Trustees, and of a wide circle of friends, and he had been looked upon as an element of great strength in the future development of the plans opening before us here. Since, however, he recognizes what seems to him the call of duty elsewhere, we follow him with our wish and prayer for true success in his work; and we congratulate our sister Seminary upon securing so able, learned, and wise a man for the place it promises to fill in theological instruction in this country.

(2) The Executive Committee's report was read and accepted. Authority was given them to proceed with the removal of the heating apparatus to a separate building as they may deem wise. Provision was also made for a revision of the regulations and by-laws, and for coöperation with the Pastoral Union in revising its constitution and by-laws. (3) The Treasurer's report was read and accepted. The financial condition of the institution was shown to be decidedly hopeful. (4) The following minute was unanimously adopted concerning Professor Nash's withdrawal:

The Trustees of Hartford Seminary desire to record their appreciation of the valuable service rendered to the Seminary at various times and especially during the past year by Professor Charles S. Nash. We recognize the disadvantages to which Professor Nash has been subjected by the exigencies of the year, necessitating transfer from the work to which he had been invited, to that of another department, and bear grateful testimony to the fidelity, scholarship, and Christian spirit that he has carried into every work given him to do. We congratulate the Pacific Seminary upon securing a man of such promise as Professor Nash for the chair of Practical Theology, and follow him to his new field of labor with our best wishes.

(5) The report of the Examining Committee was read and accepted. (6) A vote of thanks was passed to Rev. John Wood and Mrs. Wood for the gift of their portraits. (7) A report from a special committee on the School for Church Musicians was presented and accepted. It was voted to assume certain pecuniary obligations for its first year, to cordially approve its continuance for a second year on the basis of a special guaranty against pecuniary loss, but without financial responsibility on the part of the Seminary, and to allow such participation in the work of the School on the part of Seminary instructors and such use of the Seminary buildings and apparatus during the second year as the Executive Committee and the Faculty may approve. (8) The report of the Board of Instruction (printed in pamphlet form) was presented by the Acting President and accepted. (9) A special report was presented from the Joint Com-

mittee on Instruction of the Trustees and Faculty, and was adopted. Its chief provisions may be thus summarized :

(a) That the general standard of scholarship be raised, both as to admission, promotion, and graduation. (b) That the instructional principle be recognized of "a central prescribed course of study in essential subjects, combined with a system of varied electives from which students shall fill out the hours of the required course under the direction of the Faculty." (c) That the total number of required hours per week for Juniors be 15 to 16, for Middlers 15 to 16, and for Seniors 14 to 15, together with the annual lectures on Foreign Missions for Seniors, and one hour per week for general exercises. (d) That of the above hours certain hours be *prescribed*, viz.: for Juniors 12, for Middlers 10, and for Seniors 9, the remaining hours to be *elective* within a list of subjects to be announced by the Faculty. (e) That the percentage of prescribed work for the course be for Encyclopædia 1.6, for Old Testament 21, for New Testament 17.7, for History 19.4, for Systematic Theology 19.3, and for Practical Theology 21, the emphasis being placed in Junior Year on Exegesis, in Middle Year on History and Systematics, and in Senior Year on Practical Theology.

(10) The President of the Board, Secretary, Treasurer, Auditor, and Executive Committee were reëlected for the ensuing year and various committees appointed. (11) Authority was given for the appointment of a Secretary by the Executive Committee. (12) Rev. A. C. Thompson, D.D., was appointed lecturer on Foreign Missions for the ensuing year, and Rev. A. B. Bassett lecturer on Experiential Theology. (13) Provision was made for the possible absence of President Hartranft at the beginning of the next year by the assignment of instruction in Encyclopædia to Mr. Perry and in Biblical History and Theology (in addition to Biblical Dogmatics) to Professor Beardslee. (14) Professor Pratt was appointed Instructor in Elocution for one year. (15) Rev. Melancthon W. Jacobus, of Oxford, Pa., was elected Associate Professor of New Testament Exegesis. (Mr. Jacobus is a graduate of Princeton College in 1877, and of Princeton Seminary in 1881; with two years' study in Germany. He is the son of the late Professor Jacobus of Allegheny Seminary.) (16) Rev. John H. Worcester, Jr., D.D., of Chicago, was elected Professor of Systematic Theology. (Dr. Worcester is a graduate of the University of Vermont in 1868, and of Union Seminary in 1871; with two years of study abroad. He is the nephew of the late Dr. Isaac Worcester of the American Board.) (17) Thanks were voted to Mr. Thomas Duncan for his generous provision for the purchase of the remarkable collection of books on English and American Hymnology made by Mr. Silas H. Paine of New York city. (18) The following minute was adopted :

The Trustees assembled in their annual meeting send greeting to the beloved President of the Seminary, Dr. Hartranft, and express their deepest sympathy with him in his sickness, their joy in his returning health, and their prayerful desire that he may be speedily restored to his full strength, and to his place of work.

In the evening a very large and interested audience assembled to hear the graduation exercises. The new departure in this evening's programme, whereby selected representatives of the graduating class took part, was an evident success. Dr. Webb presided, and the devotional services were led by Rev. N. G. Clark, D.D., of the American Board. The speakers from the graduating class, with their subjects, were as follows :

Carleton Hazen, Richmond, Vt., "The Prophetic Aspect of Human Life."
 Leigh B. Maxwell, Savannah, Ga., "The Minister as a Man."
 Frank N. Merriam, Oakland, Cal., "The Witness of Life to Truth."
 Edward E. Nourse, Bayfield, Wis., "Evangelism the Test of Christianity."

[Excused.]

Frederick J. Perkins, Fitchburg, Mass., "The Bible as a Text-Book in Theology."

John S. Porter, Gilead, Conn., "The Ministry of Letter-Writing."

Professor Bissell followed with a most spiritual address to the class on behalf of the Faculty ; and the certificates were presented by Dr. Webb. An announcement was made of the new professors elected.

The prizes were then announced as follows :

William Thompson Fellowship, 1891-93, Edward E. Nourse, class of 1891.
 Graduate Scholarship, 1891-92, Carleton Hazen, class of 1891.
 Hartranft Prize, Evangelistic Theology, Edward E. Nourse, class of 1891.
 Greek Prize, Edward E. Nourse, class of 1891.
 Bennet Tyler Prize, Systematic Theology, James A. Blaisdell, class of 1892.
 Middle Year Prize Scholarship, Austin Hazen, class of 1893.

William Thompson Prize, Hebrew, (divided,) Austin Hazen and Nicholas Vander Pyl, class of 1893; with honorable mention of Lutie R. Corwin and William C. Hawks.

The Carew Lectures for the next year were also announced to be by Rev. Charles C. Stearns, of Hartford, Conn., their subject being "New Lights from Old Records of a Forgotten People," the intention being to give some account of recent archæological discoveries concerning the ancient Hittites.

ON THE EVENING of April 22, the students entertained the Faculty and some other guests at supper in the dining hall. The tables were arranged in the form of a hollow square, and supplied with a varied abundance of good things. The blessing was asked by Professor Bissell. After the supper Mr. Maxwell, of the class of '91, acted as toast master. Mr. Phillips, of the Senior Class, was called on to speak of "The Other Classes," and Mr. Latham, of the Middle Class, to respond concerning "The Senior Class." Mr. Golder, of the Senior Class, was summoned to treat of "The Faculty," and Mr. Johnson, of the Junior Class, read a poem on "Our Hosts," that is, the faculty of the culinary department. All these speeches were decidedly humorous. Mr. Livingston, of the Senior Class, spoke more seriously of "Looking Forward." Then the guests were called on, and felicitous responses

were made by Professor Zenos, by Dr. Storrs (who had just given his last lecture on Hygiene), by Dr. A. C. Thompson, and by Professor Taylor. Interspersed between the speeches were several selections by the Seminary quartette, under the lead of Mr. Sleeper. The whole affair was most admirably planned and successfully carried out.

AT THE REGULAR MEETING of the Student's Association at the end of April, reports for the year were given by the various officers. The election for the coming year resulted as follows: President, J. A. Blaisdell; Vice-President, N. Van der Pyl; Secretary and Treasurer, A. Hazen, Jr.; Steward, G. A. Wilson; Book Agent, J. Q. A. Johnson; Laundryman, E. R. Latham; Editor of the RECORD, W. J. Tate. Standing Committees: *Athletics*, L. P. Hitchcock; *Dining-Room*, H. Holmes; *Ushers*, J. Q. A. Johnson; *Reading-Room*, B. W. Labaree; *Music*, H. D. Sleeper; *Sickness*, W. A. Estabrook; *Prudential*, H. B. Mason and A. F. Newell.

FOR THE FIRST TIME in many years, the Seminary has been called upon to mourn the death of one of its students in the midst of his course. Mr. H. G. Papazian, of the incoming Middle Class, was taken suddenly sick on Saturday, May 16. He was taken to the Hartford Hospital, so as to have the best of medical attendance, but his case was found to be almost hopeless, and, after a painful illness of only eight days, on Sunday, May 24, he passed away. His brother, Rev. M. G. Papazian, pastor of the Congregational Church in Rowley, Mass., was with him throughout his illness. The immediate cause of death was peritonitis, but an autopsy revealed the fact that this was caused by perityphlitis, originating in the vermiform appendage. A seed of a Turkish melon, eaten by Mr. Papazian nearly a year ago in his home in Armenia, was the irritating occasion of the whole.

The funeral service was held at the hospital on Monday afternoon, May 25, and was attended by a small company of the Faculty and of students of all the classes. Professor Bissell read from the Scriptures, and spoke with much feeling of the suddenness and mystery of the bereavement, but emphasized the earnest Christian faith that upheld Mr. Papazian to the end as a reason for great thankfulness and joy, even in the midst of sorrow. Rev. Dr. J. A. Hodge then offered prayer and pronounced the benediction. The remains were taken to Rowley for burial.

Mr. Papazian was about thirty years of age. He graduated from Central Turkey College in 1885, and was a teacher for five years at Sivas. His eminent qualities led the missionaries in the field to encourage him to come to this country for special study, so as to fit him for still more efficient service. During his one year in the Seminary he won the general esteem and affection of both Faculty and students. In study he was faithful and persistent, even under great discouragements. His mind was keen and clear and singularly retentive. His eager earnestness in acquiring all kinds of knowledge was marked, and he easily obtained a high rank in his class. As a man and a Christian he displayed always a sincere and lovely spirituality, humble, trustful, noble, reverent. His death will be keenly felt by all who knew him, and will be a serious loss to the missionary work in Eastern Turkey, to which he eagerly anticipated returning after his graduation here.

THE GRADUATING CLASS this year held its last meeting together on Friday morning after the Anniversary. Immediately after, the dispersion began. The following is as complete a list of the several destinations and occupations as we have been able to make. Clarke was ordained May 15, and is about to sail for his post under the A. B. C. F. M., at Samokove, Bulgaria. Cleaveland is settled at

Bolton, Conn. Golder is at Hartford. Hazen was appointed Graduate Scholar, and was to have spent next year at the Seminary, but has changed his plans. Hollister is settled at Wapping, Conn. Job is called to Harwinton, Conn. Livingston will settle in South Egremont, Mass. Maxwell is settled over the First Church in Savannah, Ga. McClellan is Secretary of the Y. M. C. A. of Nashville, Tenn. Merriam remains at his home in Oakland, Cal., for the present. Nourse is at his home in Bayfield, Wis., and will go abroad as Thompson Fellow in the fall, if his father's health will permit. Perkins will soon be ordained and set out for work at San Paulo, Brazil, under the Presbyterian Board. Perrin is at home at Berlin, Vt. Perry has charge of the new church at Lakeview, Mass. (near Worcester). Phillips is to settle over the Hope Church, South Worcester, Mass. Porter is at home at present, but is soon to leave for his work in Austria under the A. B. C. F. M. Sleeper spends the summer principally at Worcester, but keeps his organ at East Hartford; in the fall he will take special studies at the Seminary, preparatory to beginning work in the musical department of Beloit College, January 1, 1892. Van Gieson plans to take a post-graduate course at the Seminary next year. Walker is at home at Newport, N. H.

THE CHORAL UNION closed its eleventh season with a Third Festival on Monday and Tuesday, May 4 and 5, in the Foot Guard Armory. The list of soloists included Mrs. Antonia Mielke, soprano, from the Metropolitan Opera House; Miss Gertrude Franklin, soprano, of Boston; Miss Carrie N. Doty, soprano, of Providence; Mrs. Julie E. Wyman, mezzo-soprano, of Chicago; Mr. William H. Rieger, tenor, of New York; Mr. Heinrich Meyn, baritone, of Boston; Mr. Myron W. Whitney, bass, of Boston; Mr. Felix Winternitz, violinist, of Boston. The instrumental forces were supplied by the Boston Festival Orchestra, 38 players, with Mr. Emil Mollenhauer as concert-master. Both the Large Chorus and the Small Chorus participated. The conductors were Mr. Dudley Buck (the Large Chorus), Mr. E. N. Anderson (the Small Chorus), and Mr. Victor Herbert (orchestral and solo members).

The full programmes were as follows :

FIRST CONCERT — MONDAY EVENING.

1. Overture — "Carneval Romain," *Berlioz*. Orchestra.
2. Aria, from "Romeo and Juliet," *Gounod*. Mr. Rieger.
3. Part-Song — "The Miller's Wooing," *Fanning*. Small Chorus.
4. Aria, from "Samson and Delilah," *Saint-Saëns*. Mrs. Wyman.
5. Song — "I'm a Roamer," *Mendelssohn*. Mr. Whitney.
6. Cantata — "Clarice of Eberstein," Op. 97, *Rheinberger*. Miss Doty, Miss St. John, Mrs. Wyman, Mr. Rieger, and Small Chorus.
7. Violin Solo — Cavatina, *Raff*. Violins of the Orchestra in Unison.
8. Aria, from "Cinq Mars," *Gounod*. Miss Doty.
9. Aria — "Qui sdegno," *Mozart*. Mr. Whitney.
10. Part-Songs — a. "Sweet night her veil is spreading," *Gounod*. b. "From Oberon in fairy-land," *Stevens*. Mr. Rieger and Small Chorus.
11. Songs — a. "Ouvre tes yeux bleus." b. "Bonne nuit," *Massenet*. Mrs. Wyman.
12. Suite — "Peer Gynt," *Grieg*. a. Daybreak. b. Death of Aase. c. Anitra's Dance. d. The Imps chasing Peer Gynt. Orchestra.

SECOND CONCERT — TUESDAY AFTERNOON.

1. Overture — "Der Freischütz," *Von Weber*. Orchestra.
2. Aria — "Dich theure Halle," from "Tannhäuser," *Wagner*. Mrs. Mielke.

3. *a.* "Le dernier sommeil de la Vierge," *b.* Prélude to "Herodiade," (new) *Massenet.* Orchestra.
4. Symphony, No. 1, in B-flat, Op. 38, *Schumann.* Orchestra.
5. Violin Fantasia — "Othello," *H. W. Ernst.* Mr. Winternitz.
6. Songs — *a.* "Liebestreu," *Brahms.* *b.* "Frühlingnacht," *Schumann.* Mrs. Mielke.
7. Symphonic Poem — "Les Préludes," *Liszt.* Orchestra.

THIRD CONCERT — TUESDAY EVENING.

Dudley Buck's Oriental Oratorio, "The Light of Asia," first time in Hartford, conducted by the composer, with Miss Franklin as Yashodhara, the Princess, Mr. Rieger as Siddârtha, the Prince, and Mr. Meyn as the King.

The performances were uniformly excellent and captivating. Without attempting an extended criticism, one or two noteworthy successes may be mentioned. On Monday evening, the principal features were the Rheinberger cantata, Mr. Whitney's two appearances, Mrs. Wyman's charming songs, and the orchestral suite of Grieg. Tuesday afternoon was doubtless the finest concert of the three in the perfection of every number, Mrs. Mielke and Mr. Winternitz securing real ovations, and the Schumann symphony and the "Der Freischütz" overture being splendidly done. Tuesday evening Mr. Buck's appearance as conductor and composer was an event of the first importance, since he is a native of Hartford, but has not been here for many years. The oratorio itself is a tuneful and poetic work, with many features that appeal to a popular audience. It received an excellent rendering, the chorus and orchestra being notably efficient. At the end of the performance, the chorus called out Mr. Camp and presented him with a baton in token of their appreciation of his success in rehearsing the work.

The Festival as a whole proved a decided artistic success and secured general popular appreciation. It is a great pity, however, that there were enough empty seats at the first two concerts to prevent a financial success. The Annual Meeting of the Union was held in Hosmer Hall on Monday, May 25, at which time it appeared that the debt of \$375 brought over into this season had been increased by the three musicales about \$170, and by the Festival about \$200, leaving a deficit at the end of the year of about \$750.

The new board of directors for the ensuing year include John S. Camp, Atwood Collins, Professor A. L. Gillett, President C. D. Hartranft, Charles A. Jewell, Rev. H. H. Kelsey, E. Scott Owen, Rev. Alfred T. Perry, Professor Waldo S. Pratt, and Dr. Gideon C. Segur. The officers elected by the directors are as follows: President, Atwood Collins; Vice-President, Charles A. Jewell; Secretary, Frank B. Gay; Treasurer, F. A. Searle; Auditor, J. P. Comstock; Registrar, F. H. Forbes; Librarian, Edwin H. Tucker; Executive Committee, Dr. E. B. Hooker, E. S. Owen, W. S. Pratt, C. C. Stearns.

THE SCHOOL FOR CHURCH MUSICIANS, owing to the serious inroads made by sickness on the ranks of both its teachers and its students, has had a somewhat broken and anxious first year. But it is a cause for great satisfaction that, through the generous and intelligent interest in its welfare shown by the Faculty and the Trustees of the Seminary and by other friends, it has been enabled to close the season free of debt and with a far better assurance, in every way, for the future than it has ever had. Plans for the second year are now being matured, promising steady and healthful growth. The total number of students has been forty-nine, studying with eight different instructors. The work in vocal music proved so popular that a supplementary course of lessons was called for, and is now in progress.

THE
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EDITORIAL BOARD:—Professor Waldo Selden Pratt, Professor Andrew C. Zenos, D.D., Rev. Franklin Samuel Hatch, Rev. John Luther Kilbon, Mr. William James Tate.

THE PRESENT issue completes the first volume of the RECORD. The experiment of its publication, though not yet fully clear from uncertainty, has on the whole proved decidedly encouraging. Those who have had its interests most at heart have felt that a trial of two years at least was needed to test the question of its permanent desirability. Accordingly, we set our faces hopefully to the beginning of a second volume, acknowledging most gratefully the cordial welcome that has been given us hitherto from both subscribers and exchanges. A carefully prepared index of the first volume accompanies this number.

THE AIR is full of discussions about the authority of the Bible. There is great timeliness, therefore, in the forcible article from the pen of Professor Zenos which we present to our readers herewith. Our satisfaction in having a contribution from him on this most important but confused subject is tempered by the reflection that with the publication of this issue the writer's connection with our editorial and institutional staff comes to an end. Dr. Zenos will carry with him to his new field the best wishes of every Hartford man.

ATTENTION is also called to the important Alumni News of this issue, including the necrology for the past year, and some very essential additions to the Register published in June. Valuable communications are presented from a veteran on the South African missionary field and from the Welles Fellow in Leipsic. Finally, the official announcement of the new system of elective study in the Seminary is given in full. Other interesting material will be found in its appropriate place.

WE NOTICE an increasing tendency to supplement the International Sunday-school Lessons by specially prepared lessons both for primary and for advanced pupils. The International system has had a wonderful career and continues to prove its general efficacy beyond all question. It is not rashly to be criticised or stupidly to be set aside. Rather may we hope that its value will be more widely recognized. But at the same time the very qualities that have won success for it are those that detract from its usefulness for classes having specialized needs. Hence special studies are sure to be demanded more and more, and, so far as they are skillfully and wisely prepared, they are heartily to be welcomed.

THE FREQUENCY of conventions, religious and otherwise, sometimes draws forth a hasty criticism from those who see in them only an evidence of an itching for excitement and display. But to the thoughtful observer what spectacle could be grander than such truly wonderful gatherings as Mr. Moody's "conferences" at Northfield, the immense convention of the Christian Endeavorers at Minneapolis, and the International Council at London? One wishes that the real force of these demonstrations of the organized, living, consecrated force of Christianity could break in upon the indifference and hostility of unbelieving minds. As practical contributions to apologetics they are simply irresistible. To the sympathetic believer, also, even in far-off lands, if he will but avail himself of the splendid newspaper reports of these gatherings, they bring a message full of inspiration and enthusiasm. The kindling gleam of their council-fires and the triumphant ring of their songs should surely be caught up and answered from every quarter of the globe.

INSPIRATION AND INERRANCY.

The word inspiration is commonly used to designate a process and a result. The process so named is God's part in the production of the Christian Scriptures. The fact that there is such a divine element in the Bible is readily conceded by large numbers of non-evangelicals, and even some non-Christians. The claims of the Bible for itself; the vast superiority of it over other books of religion and morals, not to say over all other books; the effect produced uniformly and invariably by its acceptance as a guide of thought and life; the existence in it of such an ideal as the character of Jesus Christ; the testimony of Jesus Christ to the earlier books contained in it; its interpretation of and appeal to the human heart, and the response it meets there; all these considerations, along with others that might be named, have wrought the conviction in the hearts of men that the Bible has some sort of excellency as compared with other literature. The cause of this excellency is generally ascribed to the divine agency. The mode of its impartation to the Bible passes under the name of inspiration. Concerning the fact of inspiration in this sense very few would care to dispute. But, as already intimated at the outset, the term is also used to designate a result, and as to this result various thinkers entertain differing opinions. According to some it amounts to absolute inerrancy; others are satisfied to regard it as infallibility in matters of moral and religious character; others still think it is nothing more than the general excellency conceded by all as a palpable fact. This difference of opinion, which has existed for a long while, has been intensified by recent studies in the literary criticism of the books constituting the Bible, and the Church is now called upon to face a discussion of the whole question from the foundations. The discussion has been forced to a crisis, and, no matter what we may think of its wisdom, we are bound to witness its progress and assist in giving it the turn which, in our opinion, will result in the promotion of righteousness and truth.

We may note, before proceeding further, that there are some who deny the possibility or necessity of reaching definite conclusions as to what inspiration secures for the Bible. And on hearing their statements we must confess that their reasons for giving up the search present themselves with considerable plausibility. Their force is enhanced by the natural dislike of the human mind for a difficult task. But after the seductiveness of this call to inaction has worn off, the mind, in spite of its disinclination to hard work, reverts to the investigation, asking itself, "What, after all, constitutes the peculiar character of the Bible commonly called inspiration?" Permanent agnosticism here is just as impossible as in philosophy. Agnosticism is transitional in its life. It sweeps like a wave. It tests and carries off and cleanses. When the wave has receded, those whom it did not have force to carry off stand firmer than ever. Thus we feel that to refuse to investigate the question before us would be to yield to a wave of agnosticism. There is no more reason why this region should be abandoned as a field of investigation than that the questions regarding the Person of Christ or the Atonement should be given up as insoluble or profitless. There are, without doubt, certain facts in this field; to discover these, to group and classify them, to interpret and describe them, is, to say the least, a necessity and a duty to science.

Returning now to the main question, we ask, "What does inspiration, as a process, secure to the Bible—inerrancy, infallibility, or excellency?" The Church, in answering, has always selected out of these three concepts the largest and most inclusive. If the Christian Scriptures are inerrant, they are also infallible and excellent. But on what philosophical basis does the Church's answer rest? Here, again, there is room for difference of opinion. Some Christian thinkers have assumed that inerrancy was due to a direct and mechanical guidance of the writers of the Bible during the process of its composition, preserving them from errors. Others have ascribed it to a force mysteriously operating in sustaining and superintending these men, suggesting and enabling them to accomplish their task without failing. This latter class of thinkers has failed to give further light, either directly or in the way of analogy, as to the nature of the process they attempt to explain. Without criti-

cizing these views, may we not go further than either of them does and say that, inasmuch as in nature the highest and most effective of forces is the vital force, it is reasonable to suppose that the divine energy working in the formation of the Revealed Word works in analogy to this force? If such be the case, then we have a conception of inspiration according to which it is an organizing process; and the result is an organic result. We believe this to be the case. The Bible everywhere bears the marks of unity and organization. The analogy, though not usually made the basis of a theory of inspiration, has almost uniformly been used by writers on inspiration as a figure of speech. (See especially the last essay in the volume entitled "The Inspired Word," published by A. D. F. Randolph & Co.)

At first sight it may appear to be a matter of no consequence whatever that the result of inspiration should be looked at as an organized unit; but on closer consideration it cannot fail to commend itself as a matter of the utmost importance. Inspiration will be one thing if the Bible is a disjointed series of productions brought to light according to the laws and demands of the generations that first used them, or, as most men would say, produced at random as occasion offered; it will be another thing if the Bible is a series of books all of equal importance in their every part, and all bearing directly on one great aim; it will be quite another thing yet if the Bible is a collection of works with a system and principle of grouping that makes some of them of more vital importance than others, and some portions of the vital works of more central and essential character than the rest. This last view is the view required by the facts. The general principle of difference among the various parts of Scripture has been held to quite extensively in history. Luther's idea of a Gospel within the Gospel acting as a norm and standard of comparison to test the authority of the other parts of the Bible is nothing but a recognition of the organic variety of the parts of the Bible. On the other hand, the doctrine of the Analogy of Faith and the reference of the whole Scripture to Christ is nothing but a recognition of the organic unity of the Bible. In recent discussions on inerrancy, the stoutest advocates of that fact are understood to admit that errors may exist in trivialities, while their opponents claim that they must be limited to unessentials. Whether it be true or not that conservatives ad-

mit errors in unessentials, it remains true that both sides recognize the distinction between the cardinal and the minor matters, between what one side calls trivialities and the other unessentials and the important or essential matters.

Now, if there be such a difference, what principle governs it? or is there no principle governing it? Are the various portions of the Scripture different very much as in a heap of boulders, some are larger than others; some smoother and more regular in external shape; some finer and more perfectly crystallized in grain? It is evident that the differences in the parts of the Bible are functional. These parts vary from one another because their functions and relations to one another and to the whole and to the object of the whole require this variety; and because these relations require from each particularly the characteristics which appear in it. History and prophecy, poetry and prose, epistle and apocalypse, are thus but hands and feet, eyes and ears — members of the one body. The account of the Fall in Genesis is not a fragment, but a living part of a living whole, of which the life of Abraham, the crucifixion of Jesus, and the descriptions of the New Heavens and the New Earth are also parts. And these, together with all the other parts, are fitted together to form not a mechanical aggregation, but a vitally connected organism. The subject of the Bible is one; its object is also one — the redemption of a sinful world from the power and results of sin. And this subject-object is its life. Without this, it loses its uniqueness, its character, so to speak; it falls to the level of all other collections of writings. Every part bears directly or indirectly on this great subject. Sometimes positively and directly; sometimes negatively and mediately; sometimes in plain, simple language; sometimes in parables and figures, in types and ceremonies, in Messianic prophecies and apocalyptic visions it presents some aspect of the great thought of God regarding man, and aims to turn some part or kind of human nature from itself and its evil to God and righteousness. The characteristics of a living organism are in it. These are unity of life in all the parts and variety of function in each. Whatever force, then, has produced the Bible, whatever process has resulted in its phenomena, bears a remarkable resemblance to the force and process of life. It has evidently resulted in a "living word, quick and powerful and sharper than any two-edged sword, piercing to the

dividing asunder of bone and marrow." Such a force and process should be estimated, not by standards and rules drawn from the dead world, but by such as the world of life furnishes.

A further evidence of an organizing force in the formation of the Bible is to be found in the history of its development. There have been books of religion constructed, as it were, in the course of the lifetime of one great leader; they have been lifeless books. The Bible is a growth, a gradual unfolding of parts, each part appearing in connection with a historic occasion. The body of a living being grows, it is not manufactured. So the Christian Scriptures came into existence in the course of an organic evolution. And as each occasion that calls forth the exercise of a living member strengthens and increases, shapes and modifies it, so the historic circumstances which occasioned the production of the biblical books furnished shape and color to each, and appeared, in consequence, to modify the whole. There is no fact or factor in the Bible now more universally and heartily recognized than this in interpretation. The science of exegesis would be as simple as mathematics in its processes and quite as certain in its results, were it not for the existence of the historic element in the Bible, with subordinate historic temporary and local aims to be served by special parts, and their correlative temporary and local modes of thought and expression. In fact, the attempt to reduce interpretation to an exact science was made when these historic elements were for some reason or other lost sight of.

Naturally, we should be careful to guard against making any particular form of organism a model of vitality and attempting to square our views of inspiration with it. It is the forming principle of the Word of Life we find to be analagous to the principle of life, and not the object formed an image of any special type of living thing. The *essentials* of the idea of life we claim are to be discerned in the production of the Christian Scriptures, not the accidentals and peculiarities of individual species. Inspiration, accordingly, we should define in its broader sense, including both the process and result so named, as the work of God in organizing the Rule of Faith and Practice for the Human Soul.

But if this definition be accepted, if the work of the divine Spirit in the formation of the Scriptures finds its best analogy

not in processes of dictation, nor in the operation of mechanical forces, but in forthputtings of the great vital principle, it must follow:

1. First of all, that the distinction between inspiration and revelation drawn by the older theologians should be maintained. The obliteration of this distinction is one of the false steps proposed by very many evangelical thinkers who fear that literary criticism will not allow the maintenance of the idea of inspiration as held formerly. According to these thinkers God's part in the formation of the Scriptures ends as soon as the truth contained in them has been revealed to their authors. If our philosophical basis were deism we might accept this view as in keeping with our explanation of the universe. But if God is within the mechanism of the world as well as outside of it, if he has a part in the formation of the least sections of the universe, shall we believe that He does not co-operate also in the production of that which is conceded to be one at least of the great sources of spiritual life? There is no more reason why God should make a revelation to men and leave them to grope as to what they shall do about giving it shape than that He should create a world and then withdraw to the distances to watch its workings. But if God has a part in the forming of the revelation He has given into a Source of Knowledge and a Rule of Life, that part may be safely distinguished from the first and more fundamental work of imparting the knowledge. The first process is instantaneous; the second progressive. The first is the planting of the life in the germ, the second the superintending of its germination and development.

2. We must establish another distinction, viz., between inspiration for the purpose of producing a permanent standard and source of knowledge and for the purpose of communicating truth during special periods and on the occasion of special exigencies. The Apostolic age, the Mosaic age, other ages, were such special periods. During these periods "men spake as they were moved by the Holy Ghost." Their utterances never became a part of the Rule of Faith. Books were written by the authors of our extant canon, and they have been lost. The Apostle Paul is supposed, with very good reason, to have written other letters besides those which are now read as his. The sayings of the Lord Jesus, we are told by the apostle himself,

were not all put into writing. Textual criticism reveals the loss or alteration of many phrases of the sacred text. Facts like these are sometimes cited as difficulties in the way of any theory of inspiration. But if our doctrine regards inspiration as an organizing principle, such lost or obsolete parts of the divine revelation at once take their place in the class of parts and organs not strictly necessary or permanent. They were useful, but they have served their use. We do not deny inspiration to them. We simply put them, where the divine Providence has shown that they belong, in the list of the purely temporary and local. The organism of the Word is complete without them; they must have been duplicates. At least their substance, as far as of permanent importance, must be incorporated in what we have.

3. We must establish a further distinction between inspiration and the work of the Spirit in guiding the preservation of the inspired Word. We feel inclined to insist on this distinction the more strenuously because it is universally ignored. It has been alleged by recent defenders of the stricter forms of the doctrine of inspiration that the inerrancy involved in it is not claimed for the translations and copies now extant, but for the original autographs; and that whereas the copies may contain many errors, due to processes of transcription, the autographs were free from all of these. Against this claim it has been reasoned that we have no evidence as to the exact contents of the autographs; for all we know some of the errors found in our copies may have existed in the autographs also; it is dogmatism to assert that the autographs were inerrant. Whether these alleged errors were in the autographs or not it may be impossible to ascertain; but if our view of inspiration be correct it is at once differentiated from mere preservation; a ground is established for the exercise of a peculiar and unique divine energy in it which may not be exercised in other matters. Instead of being a purely dogmatic assertion it becomes a corollary of a reasonable theory. Its support, it is true, is *à priori*; but in the absence of *à posteriori* considerations what else can be the support of any proposition in the case either pro or con? Its opposite—the assertion of the existence of errors in the autographs—appears to be the dogmatic assertion.

But it is said if inerrancy be a desideratum and found in the

autographs, why should it not be preserved in the copies also? Whether or not inerrancy be a desideratum, and to what extent it may be if at all, we need not concern ourselves. We believe in inerrancy not because it is a desideratum, but because we find it existing approximately in the copies and translations; and because we hold it to be rational that the special agency of the divine Spirit operating in the formation of the Scriptures could and had reason to have secured it absolutely in the autographs, being different from the agency operating in the transmission of the text. Why absolute inerrancy in the autographs was reduced to approximate inerrancy in the copies we may be utterly unable to say, just as we are unable to give reasons for thousands of other phenomena; but that should not deter us from observing the distinction between the work of creating a Standard and Source of Truth, a work which involves keeping the minds to which truth is first revealed from communicating it inadequately, and the work of preserving men from error in the transcription of the truth communicated. The first is analogous to the work of Creation, the second to that of Providence. If we recognize these two processes — inscrutable as they both are — to be distinct in the world, why should we not recognize their counterparts in the Word as likewise distinct? The first is a vital process; it involves the direction of the germ of life (to revert to the figure once more); the second is mechanical; it involves the controlling of forces common to man and the lower animals. The latter work the facts warrant us in saying is not so done as to free the result from human failures; the former we have every reason to think from its character must be so accomplished as to leave the result errorless. We may further say it is the less necessary to guard the transcription and translation from error, because the autograph was errorless. The probabilities of complete subversion or obscuration of meaning, in other words, of failure, which is error, are vastly more numerous and serious in the moulding of the first modes of conception and expression than in the transcription and translation of what is in definite form. On the other hand, the possibility of correcting errors is out of the question if the first utterances are wrong, whereas as long as the autographs were extant it was within the power of any one to verify or restore the original by a reference to them. Is it at all unreasonable to suppose that

the comparative purity of our modern texts of the Bible is due partly to frequent verifications? In the absence of all evidence one way or another in speaking of the autographs, we are constrained to resort to conjectures, but of one thing we may be certain, that there was a radical difference between their production and the production of copies: a difference which is as natural as that between the birth of a human being and the education of the same afterwards.

4. Passing over the other distinction, which is often made and with sufficient reason, viz., the distinction between inspiration and the work of the divine Spirit in enlightening the minds of men and leading them to the acceptance of the saving truth, we may note now the bearing of the view above explained on the questions of the extent and kinds of inspiration. As to the former of these, the most expressive word under this theory must be the familiar term *plenary*. The whole Bible, and every portion of it separately, has been the subject of the operation of this force. The expression "*verbal* inspiration" is liable to be misunderstood, and yet there is a sense in which inspiration must be verbal. The whole organism is the product of life; it is full of life. As in all living beings, so in the Bible, there must be parts which are further off from the center and source of vital force than others; parts which are appointed unto lesser and more menial functions; these naturally partake of the action of vitality in a lesser degree, and yet they are all alive. The hair on the human head is not as active, it is not endowed with the same sensibility as that which characterizes the brain separated from it by the distance of a fraction of an inch; and yet the hair of a human being in life is alive; it grows, it changes color, it decays in accordance with the laws of vitality underlying the whole system. There are parts of the Christian Scriptures which, according to all standards of importance, are put into a secondary place as compared with others; all parties agree in calling them non-essentials; but they are parts of the Scripture. It may not have been necessary in the formation of them for the divine Spirit to have exercised precisely the same activity as in the formation of some of the eternal verities of the Gospel. But as to this we may be satisfied to remain as ignorant as we are of the distribution of life in the physical frames in which we live. Thus we are beyond the necessity of defining what is essential and what is

not; because we do not deny inspiration in unessentials, but affirm it of the whole system and of every portion according to its character and function. Again, as to *kinds* of inspiration, naturally we fail to see any. There are indeed various ways of application, perhaps various degrees of intensity in the pervasion of the various parts by the divine energy, but no different kinds of life. The organizing principle is one.

5. Thus we are led to turn our attention to the question of inerrancy. If the theory above sketched be correct, the Scriptures are inerrant as a perfect organism is adapted to perform without failure every end for which it was meant. Inerrancy is a negative term; it simply means the absence of error. To be thoroughly understood, it must be studied from the point of view of the positive element in it. The idea of error must be clearly conceived.

What, then, is an error? The ambiguity of this word constitutes the darkness in which much of the warfare among evangelical theologians is raging. It is easy for one who understands error in one sense to be misunderstood by one who uses the term in a different sense. There are at least two antagonistic conceptions of the word. The first of these makes error equivalent to any variation from an absolutely invariable and perfect accord of expression to fact in every particular. Any deviation from the rigid line of truth in conception or expression is an error. The second takes into account the purpose of the conception or expression and estimates that an error, which with a view to the purpose for which it was uttered or thought is not adequate to represent it. Error in expression in this sense is the lack of conformity between the expression and the fact with a view to a certain purpose to be attained through the expression. If the purpose may not be attained through it, it is erroneous.

Now, which of these conceptions of error does the term inerrant exclude? If the former, then there is no such thing as inerrancy anywhere, manifestly also not in the Bible. The Bible does not pretend to describe facts with such rigid regard to their precise nature that there can be no other and more precise description of them. It is not the object and aim of the Bible to describe facts, but to furnish truth for the salvation of men thereby. It speaks of facts very often as they appear to

ordinary minds, always as they are conceived and spoken of by those to whom its expressions are primarily addressed. It never loses sight of the distinction between facts and fancies ; it never mistakes the latter for the former ; it never gives legend, myth, empty tradition, or pious fraud in place of history or science ; it speaks of facts, but these it clothes in the terms used by the ages and generations among which it first saw the light. It never aims to state them so that it will be impossible milleniums later to restate them with a deeper insight into their meaning or a clearer view of their outline and bearing. It does not claim to do this. It does not attempt it. We may go further and say that, as far as we can see, it would have been impossible for it to be inerrant in this sense without some violent breach in analogy between the laws of its existence and God's methods of work elsewhere. For either it must have been couched in modes of thought and language milleniums in advance of the age in which it was produced, and in such case it could not have been understood and accepted as a Source and Rule of Faith ; or else it must have been endowed with a magical power, a preternatural elasticity calculated to adapt it to the world's changing conditions and forms of communicating thought ; in which case the force and life of it would have been determined by magic and miracle and not by moral principle.

On the other hand, the Bible is infallible and inerrant, if by infallibility and inerrancy we mean sufficiency for the purposes for which it was given ; sufficiency in the whole for its great object ; and in each portion individually for its purposes. And by sufficiency we mean accuracy as far as accuracy is possible, desirable, and necessary ; fullness as far as fullness is necessary ; vigor where vigor is necessary ; all other characteristics of perfect expression as far as they are needed. No one, we feel sure, can dispute the consistency of inerrancy with comparatively little fullness, or vigor, or other perfection in expression ; but it may be asked, is not absolute accuracy an essential element of inerrancy ? An answer is decidedly in the negative. Accuracy exists in various degrees and forms as may be desirable for the purposes of expression. To be accurate, for instance, in business matters, as to the cost of a farm or steam-engine, one must quote not merely the general figure in thousands and hundreds of dollars, but also in tens and units and cents. Now, in mak-

ing a statement for statistical purposes, or in entering the figure in his account-books, one may feel obliged to put down the entire series of figures ; but if an orator were pronouncing a eulogy, or urging a cause, it would be desirable for him not to go beyond a certain limit in naming his small figures ; it would be well for him either to exceed or come short of it, just as he might choose, but at any rate if he would attain his end in the surest and quickest way possible, he must not lumber his expression by quoting single dollars and cents. Very often there is a large margin, which could be described in hypothetical terms ; but the addition of such description would impede and weaken the movement of the expression and detract from its effectiveness, and so the margin is included or excluded. Thus we have the appearance of inconsistency and contradiction as between two parallel representations, one of which includes and the other excludes it. Let us suppose, for the sake of illustration, that a certain number of men go forth into battle, and that some considerable fraction of the number are detained by accident from actually engaging in the conflict ; one reporter may state the number including all who went forth, another may have in mind only those who actually took part in the engagement, and both may omit to mention the fact that they had excluded or included such or such contingent in order to avoid the overloading of their accounts. It is evident that in such a case — and it is one which occurs daily in experience — the appearance of inconsistency could not be avoided. And yet both accounts would be inerrant in fact. Or, in reporting the number of the slain, if one were to include those who died later within a few days, from consequences of wounds received, and the other were to give only the number of those killed during the course of the combat, there would appear to be an inconsistency ; but there would be no error, because neither of the representations would aim to be absolutely exhaustive, and error must be estimated with the aim in view. An illustration from another field of knowledge is given by the late Prof. F. Gardiner in his “ Aids to Scripture Study ” (p. 12) as follows : “ Suppose a modern legislature wishing to pass a law for the protection of blackberries, raspberries, and other small fruit ; would it not describe them as *berries* ? Yet, botanically, those named are not berries, while the grape and the tomato, which undoubtedly would require sep-

arate provisions in the law, are scientifically berries." The utmost accuracy, then, may sometimes interfere with, it may even absolutely frustrate the aim to be attained through the expression. Under such circumstances inerrancy is not only consistent with inaccuracy, but requires it. To be ideally accurate in such cases would be to miss the aim set before one; in other words, to commit an error more serious than any inaccuracy can be.

These are principles that underly the common thoughts and estimates of men. In order to accept a representation as true, we do not require that it should be put into words of impossible scientific precision. The classifications and refinements of science are undoubtedly useful; but they are not adopted into popular language as soon as made; neither is a statement branded as erroneous simply because it does not betray the adoption of these classifications. Some of them never become a part of the common stock of language. It is not necessarily a sign of human ignorance to use this stock of language in preference to scientific terminology when not engaged in scientific discussions. And if these are the principles which guide men in their ascriptions of errancy or inerrancy to statements made by themselves in the ordinary relations of life, is it not fair that they should guide in the ascription of errancy or inerrancy to the Bible? But if we apply these fair and just standards without prejudice or hesitation to the Bible, it will prove to be free from error as a matter of fact. To these principles we believe the discussion regarding inerrancy must be driven back before there can be satisfactory progress in it. Our space has not allowed the illustration of them by examples from the Bible itself; but examples will not be wanting to him who may wish to verify the principles. We hold that every one of the so-called errors of the Bible vanishes on the application of these tests.

One word more we must add: it is that the conception of inerrancy explained above is in harmony with the organic character of the Bible and its inspiration. The hand, no matter how perfectly formed, would be a perfect failure if it were to be put in the place of the ear and expected to gather sounds and report them to the brain. It would be manifestly unfair, if not worse, to pronounce it a failure as a part of the body, because, forsooth, it could not do this. So of the various portions of Scripture,

we must not expect the same characteristics from all. Neither are we correct when we say of some that they are erroneous or contain errors because, forsooth, for other purposes than those they were intended to serve we find them less full, or less detailed than they might have been. It would be absurd to expect history to do the work of poetry, or to seek in a parable with a moral aim instruction in natural science.

Thus from this point of view also we may realize the value of the analogy of the vital process in explaining the phenomena of biblical inspiration. It is, in our opinion, the key to many of the difficulties men encounter in dealing with the problem.

ANDREW C. ZENOS.

Book Notes.

A Short Exposition of the Epistle to the Galatians. By George B. Stevens, Ph.D., D.D. Student Publishing Co., Hartford, Conn., 1890. pp. viii., 240.

Any new commentary on such a cardinal and familiar portion of the New Testament as the Epistle to the Galatians will be challenged at its appearance to show reason why it should take a place among the numerous existing works on the same subject. As soon, therefore, as we take up the above work, we are constrained to seek for its distinctive peculiarities. The name of the author assures us that the work is based on experience in the class room; its purpose is distinctly stated to be class room and private use; and its peculiar features we find to be its standpoint, its scope, and its method.

On close examination the first of these features resolves itself into the historic point of view. The exposition is distinguished in this respect from commentaries which assume the divine origin of the contents of the Biblical books, pay little attention to their human elements, and proceed to make use of them in deducing from them thoughts edifying to the spiritual and devotional nature or systems of doctrine. It will hardly be conceded, however, that this standpoint is altogether novel. The science of New Testament Introduction has been diligently studied ever since the days of R. Simon, and with such light as the generations of scholars have gathered in that field they have all along, and increasingly in later years, illumined the exposition of the books of the Bible. Much more may be done, no doubt, towards popularizing the results attained in Isagogics, and

Professor Stevens' work we hope will be duly appreciated by all lovers of the scientific study of the Bible as doing this in a larger degree than was done heretofore in works of its compass.

The *scope* of this exposition is rather narrower than that of commentaries like Lightfoot's, Ellicott's, Meyer's, etc. It was hardly to be expected that another work of the same compass should be called for so soon after the appearance of these abundantly satisfactory works. Progress in this field especially is rather slow, and the gains made in scientific work since the days when Lightfoot's "Galatians" appeared are too slight to warrant an entire re-working of the field. But there was a need for a popular, compact, and non-technical, but at the same time accurate, exposition of the Epistle, and this is just what this exposition proves to be.

Professor Stevens' *method* is, according to our estimate, the least scientific feature of the whole work. He begins each section with an analysis, which he expands into a paraphrase, and then proceeds to the exposition, taking the Revised Version as a basis, but interspersing the very words of the Greek text whenever necessary. The more natural order for the student who is to learn not so much the contents of any special section as the way to reach those contents, is to examine the text either in the original Greek or in the R. V., and after ascertaining the exact meaning of each word and phrase separately, to put these together in a paraphrase and summarize the whole process by an analysis. While not denying, therefore, that Professor Stevens' method has advantages and the illustrious precedents of Lightfoot and others, we would recommend the reverse of it as more profitable for students in general.

We also miss in this volume indexes and lists of Scripture passages alluded to.

On the whole it is to be hoped that Professor Stevens will put some more of his experience in the class room into such form as this volume and give it to the public. [A. C. Z.]

The Day of Our Lord's Crucifixion. By Rev. J. K. Aldrich. Published by the Author, Hyannis, Mass., 1891.

This work critically discusses the question of the time of our Lord's crucifixion and endeavors to show that the date was *Thursday*, the 14th of Nisan, A. D. 30.

The clearness and completeness of the argument, together with the cordiality with which the book has been received by many eminent scholars encourage us to believe that a Daniel has come to the judgment of an important and difficult question, and one upon which the

Eastern and Western churches are divided; the Eastern holding with our author that Christ ate the passover with his disciples on Wednesday evening, was crucified on Thursday morning, buried in the evening, and thus was in the grave for three nights.

Some of the difficulties which must be met in the discussion of this subject are the following:

(a) Christ's statement that he should remain three days and three nights in the heart of the earth, whereas if he was crucified on Friday he was in the grave but two nights.

(b) In Matthew, Mark, and Luke we find ten references to the supper which Jesus ate with his disciples as the passover supper, whereas John says that the Jews would not enter the palace on the morning of Christ's trial "that they might not be defiled, but might eat the passover."

To meet these and other difficulties the author maintains that Jesus did eat the passover with the disciples, as the first three evangelists say, at the true time, the full of the moon, the 14th of Nisan; that is, on the evening of our Wednesday and the Jewish Thursday (for the Jewish day began at six in the evening), and that the Jews ate the passover on the following evening, as John teaches. To support this, testimony is given from astronomers that for the year A. D. 30, the date usually assigned for the crucifixion, the moon was at its full in the evening of Thursday, the 14th; or, as we should say on Wednesday evening. That was the true time for the passover. A table whereby the mean time of new moon for any month and year in thirty centuries can be found, prepared by Judge J. P. Bradley of the U. S. Supreme Court, is sent with the book, and Judge Bradley's reckoning agrees with that upon which Roger Bacon and other eminent astronomers unite; and since that date perfectly satisfies the statements of Matthew, Mark, and Luke, there is a strong presumption in its favor, a presumption which approaches demonstration when we consider that this date fits exactly the statement that Jesus reached Bethany "six days" before the passover; that is, on Saturday, and entered Jerusalem in triumph on Palm Sunday, as we have long believed; that it also accounts for our Lord's movements on Wednesday, about which hangs a mystery; that it would agree with the statement concerning the anointing for the burial "two days" before the passover; that it would fill out the expression of Mat. xxviii. 1, "at the end of the Sabbaths" (*ὁψὲ δὲ σαββάτων*), for the first day of the feast was a sacred day, and that with Saturday, the usual Sabbath, would make two Sabbaths. But how about John's references to the day of the trials as the day of preparation for the passover if the supper had been celebrated on the evening before? Our author's

solution is this: Jesus ate the passover at the true time, as the three evangelists teach, but the Jews observed it one day later, as John teaches. The explanation appears when we consider the method whereby the Jews learned the time of the new moon. It was by the observation of watchers upon the hilltops. They reported to a committee of Sanhedrists, and at times there was a controversy about the true date, and sometimes a day too late was observed. Epiphanius says that there was a contention among the Jews on the subject that very year. If this is the correct view to take, while disturbing our traditions which have come down through the Romish church about Good Friday, it relieves us of some serious difficulties in interpretation, and harmonizes John and the other evangelists.

The book is arranged clearly and logically. Wide research is manifested, and even if we do not adopt at once the author's conclusions, we are refreshed by the reasoning and by the full information conveyed concerning the close of our Saviour's ministry. [G. L. C.]

Scottish Church Music, its Composers and Sources. By James Love.
William Blackwood & Sons, Edinburgh and London, 1891. pp.
337.

This admirable book is one of the fruits of the active interest in hymn and tune books that has been wide-spread in the United Kingdom for the last quarter-century,—an interest that has called forth many manuals of hymns and hymn-writers, and now at length has given us a convenient and comprehensive manual of tunes and tune-writers. The basis of this study is indeed the authoritative hymnals of the *Scottish Presbyterian* churches, but inasmuch as these churches are using freely the music of their Anglican brethren, it is really a manual of a large part of the tunes now in use in Great Britain. The book is of immediate interest to us also on this side the water, both because we have borrowed so much of our tune music from over sea, and because not a few of our American composers are most adequately treated in its pages.

The scope of the work is best seen from a rapid *résumé* of its contents. It opens with a complete alphabetical list of all the tunes found in the seven leading Scotch hymnals, citing the places of their appearance, and giving their author or source. This list of over a thousand tunes is followed by a painstaking collection of biographical notices of about five hundred composers, with notes on the composition and history of particular tunes. To this is appended a brief but valuable summary of all the principal collections of psalmody published in Scotland since the year 1700.

The execution of the task which the author has set before him is so good that no student of the history of congregational music can afford to be without this book. Its information is not only excellently arranged for reference and tastefully presented typographically, but is in many cases not otherwise accessible. [W. S. P.]

The Christian Mirror. VOL. LXX. I. P. Warren, Editor and Proprietor. Portland, Maine.

The conduct of a state denominational newspaper is no easy task. The metropolitan journals naturally, and properly enough, embrace a more numerous constituency, secure more distinguished contributors, have a larger office force, and in many other ways enjoy ampler facilities for the conduct of a modern newspaper. But this is not saying that the state paper is any less important and valuable than its over-shadowing contemporary. Indeed it may be more important that the Christian people of a given fellowship should have the advantages of a local paper, whose chief care shall be to serve them, than that the same constituency should be regaled and stimulated by a journal whose claim to popular support rests on its adaptation to everybody. So it comes to pass that the able and faithful men who conduct what are familiarly known as our state papers, are entitled to no small measure of our gratitude and our assistance.

We are led to these suggestions especially by the fact that the *Mirror*, one of the best of its class of our exchanges, is celebrating its seventieth anniversary. For all these years it has stood for righteousness, and if the numbers received since the establishment of the RECORD are a fair sample of its work, it has certainly served the churches of Maine with intelligence, skill, and fidelity.

Dr. Warren, who has been editor of the *Mirror* for many years, has what is called "the newspaper sense." The editorial columns are abridged in space, but not in the number of subjects treated, and the short paragraphic style of editorial matter is distinctly in line with the most successful modern journalism.

In its range the *Mirror* need not fear comparison with any of our religious weeklies. It has a message for the Sunday school, the Endeavor Society, the Home. It never forgets the children. The farm and the kitchen are not regarded as outside the sphere of Christian journalism. It publishes sermons of the most evangelistic of our modern ministers. The news from the churches pertains more to religion than to the petty gossip of village life, while the correspondence, the selections from other journals, and the contributed articles, both prose and poetry, show the difference between a paper that is edited and one that is merely published. [F. S. H.]

Correspondence.

It is a great pleasure to be able this time to give our readers a word from far-off Natal. Surely this graphic description of the growth of this mission by our honored representative "at the front" is full of the best Christian cheer and hope!

"What of the field?" you ask. Great changes have come over our field. Thirty-one years ago we had about the same number of stations as now, a few poor rickety church buildings, very few school buildings, and a few children attending the schools taught by the missionary. Now we have several fine church buildings that will seat from two hundred to four hundred people. Several of these church buildings have been built by the people themselves. Formerly schools were held largely under the veranda of the mission houses, or in the little church buildings; now there are good brick school buildings holding from forty to a hundred and twenty children. Formerly we had no natives fit to teach others; now we have many who are, with a little supervision, well qualified and efficient teachers. In those early days we had no higher schools of learning; now we have a normal school for boys and a theological seminary. Then we had no high school for girls; now we have two boarding-schools where many young women are getting a sound education. At this station my daughter is teaching a kindergarten of more than forty children in the chapel, for want of a better room. Not less than a hundred and forty pupils are taught daily at Umzumbe Station, where thirty years ago not a person knew one letter from another, or a "gold sovereign from a silver sixpence." More than half those now taught are children of Christian parents. We have a church of fifty members and a community of about a hundred and forty dressed people, a Christian Endeavor Society, and a church without a beer drinker or tobacco smoker in it. The same is true of many of our stations.

We are not yet saints, however; we are very weak followers of Jesus Christ. We have no Christian heredity. We have no outside public opinion to prop up the weak and tempted. When one leaves this little station of a hundred acres the very air is all heathenish — the social air, the social life. To-day a father from a kraal eight miles away came here to get his runaway daughter, a girl twelve or fourteen years old. I called her to my veranda that her father might persuade her to go home with him, if he could. Failing to persuade her, he ordered her to go over to the Home, and told her to "take off that dress" and come with him. Apparently complying she went up to her room, and then from a window told him she "could not, would not" go home, as her heart told her it was "a good thing to become a Christian." I soothed her father as well as I could, and after asking for some salt for his aged father, an old heathen friend of mine, he went home.

There is a great desire among the young people of both sexes to get an education. On the part of the girls it is a real fight with their kraal friends when they begin to seek book knowledge, and many are the persecutions they are called to endure. It is unfortunate that the magistrates are so apathetic about the education of the heathen. A very little wholesome pressure might accomplish wonders. For

public works like roads and railroads much pressure is brought to bear. Why not for education? But we are thankful for the enlargement we do see.

Progress is indicated also in material directions. The Christian natives live in upright, square houses, many of them comfortably furnished with chairs, tables, sofas, and beds, the cooking being done in a room outside. Thirty years ago the women did all the gardening with mattocks and hoes. Oxen were too sacred to be yoked and taught to plow. Now going out of my house on a spring morning one may see dozens of plows drawn by oxen, and most of these plows are of the American hillside pattern. Such sights may be seen all over this region among heathen as well as Christians. Thirty years ago the English Government taxed the native but one dollar and seventy-five cents per annum. Now they pay three dollars and fifty cents on locations reserved for natives and eight dollars and a half on government lands. The tax is collected with little difficulty. Thirty years ago there were few roads in the colony; now we have very good roads, often macadamized for miles; no bridges then, now we have many; no railroads then, now we have the main lines running three hundred and twenty miles inland to the border of the Transvaal Republic, and two coast lines. There are about 400,000 natives in this little colony, not so large as the State of New York. The whites number 40,000. On the coast belt, where our stations are, the soil is fertile, the productions are various, and the climate is more healthful than that of New England.

We rejoice in the equipment and prosperity of Hartford Seminary. It is now thirty-one years since I came to the Zulu mission. I am growing old and feeble, but would like to say to all young men studying for the ministry or mission work: Do not be discouraged. Take up the duties of each day with a cool head and hopeful heart. It may not be wise for many people to seek great things for themselves, but they may always seek good things for others.

UMZUMBE, NATAL.

HENRY M. BRIDGMAN, '60.

Alumni News.

EASTERN NEW ENGLAND ASSOCIATION.

Sixteen sons of Hartford gathered at the Revere House, Boston, Monday, April 13, for the spring reunion. Vice-President F. A. Warfield, '70, presided at the table and happily presented the speakers after dinner. Rev. Wm. H. G. Temple, of South Boston, was present as a guest, and confessed his warm admiration for Hartford Seminary, and his pleasure at being associated with it. C. S. Mills, '85, brought the greetings of the Western Massachusetts Association, and spoke briefly upon the suggested topic of discussion for the day, "The Seminary and the College." A letter from Dr. A. W. Hazen, '68, of Middletown, who was prevented from attending, expressed the good wishes of the Connecticut Association, and also touched upon the question of the hour. Dr. A. C. Thompson, '38, President of the Association, and Dr. E. B. Webb, President of the Trustees,

had a company of most interested listeners as they spoke of the present condition of the Seminary, in both its bright and dark features. The news of President Hartranft's prolonged and severe sickness was a real sorrow throughout an otherwise happy afternoon. The expressions of confidence in the Seminary and of desire for its prosperity were as hearty as ever. Hartford men in Eastern New England are surely loyal and hopeful.

NECROLOGY FOR 1890-1891.

Read at the Annual Meeting of the Alumni in May.

ANDREW CLARK DENISON died at his home in Middlefield, Conn., October 11, 1890. He was born at Hampton, Conn., June 27, 1822. He graduated from Yale College in the class of 1847. He studied for two years at the Theological Institute at East Windsor Hill, and graduated from Union Seminary in 1850. The following year he spent as resident licentiate at the Yale Divinity School. He accepted a call to Leicester, Mass., as colleague of Dr. Nelson, and was ordained and installed March 4, 1851. After remaining there six years, he was compelled to stop preaching for a time on account of a throat trouble, and for two years he taught in a business college in Boston. He was acting pastor of the church at Westchester, Conn., from 1858 to 1861, and at Portland from 1861 to 1868. After leaving Portland, he went in 1868 to North Carolina as Professor of Theology in Biddle Institute at Charlotte. After a few months he returned to Connecticut, and became acting pastor of the church at Middlefield, and continued in that position for twenty-two years, till his death. Mr. Denison was married three times, first to Miss Catharine M. Coe at Middletown, Conn., May 25, 1853, second to Miss Lucy A. Nichols of New Britain, May 20, 1867, and third to Miss Harriet L. Hart of Middlefield, September 27, 1869. Mr. Denison won honors in college in English composition and mathematics. He was class poet at his graduation from Yale, and also at the fortieth anniversary of his class. His sermons were well thought out and carefully written, and they impressed his hearers as the work of a man with a strong mind and a deeply sympathetic heart.

EDWARD CLARK was born at Chesterfield, Mass., July 10, 1810. He graduated from Williams College in 1837, and spent one year at the Theological Institute of Connecticut. He was ordained pastor of the church at Middlefield, Mass., June 19, 1839, and remained there thirteen years. He was installed at Ashfield, Mass., July 15, 1856, but remained there only two years, his health compelling him to take a period of rest. In 1860 he resumed ministerial work, and accepted the pastorate of the church at Huntington, where he remained

till February, 1865. He was acting pastor of the church at Chesterfield from 1865 to 1872, when he retired from active pastoral work, although he continued to serve the churches as an occasional supply. In 1878 he removed to Springfield, Mass., where he remained till the time of his death, which occurred January 11, 1891, at the age of 80. Mr. Clark was married April 18, 1839, to Miss Diantha Jenkins of Cummington, Mass., who died in 1842. March 12, 1844, he married Miss Julia Hyde of Becket, who survives him. Mr. Clark was a scholarly and devoted minister and a man who to an unusual degree, won the affections of those who knew him. At Middlefield and Ashfield he succeeded in bringing about the erection of new church buildings. Mr. Clark removed to Chesterfield in order that he might the better care for his parents, and his mother lived with him in Springfield until her death at the age of 101.

THOMAS SNELL NORTON was born at New Braintree, Mass., October 25, 1813. He graduated at Amherst in 1840, and after a partial course at East Windsor Hill, in the class of 1844, he was ordained to the ministry and installed as pastor of the church at Sullivan, N. H., February 4, 1846. After remaining there for fourteen years, he resigned and accepted a call to become acting pastor of the church at Dover, Mass. He was ten years with the church at Dover, four years at Northbridge, three years at Beechwood, and five and one-half years at Prescott. At the beginning of 1881, he resigned at Prescott, and shortly after gave up the regular work of the ministry and returned to Dover, where he purchased a home and spent the last ten years of his life. He was most heartily welcomed back to the place by his old parishioners and neighbors, who esteemed him most highly as a public-spirited citizen and a thorough Christian gentleman. It was through his efforts that the "Dover Temperance Union" was founded, and to it he gave his most effective aid. He was a pioneer in the work of temperance, and the subject was upon his mind and heart down to the very close of life. Even after disease had enfeebled his frame, and against the advice of friends, he attended a temperance meeting in Boston; and later, when he knew that the end was near, he requested his daughter to write, at his dictation, a short temperance sermon as his last appeal to his brethren. He died at his home in Dover, March 14, 1891. In his work as a pastor he was very successful, and, although a man of strong conviction, he yet manifested such gentleness and modesty, and such unaffected godliness, as to command the respect and confidence of all who knew him. During his ministry at Sullivan, the church enjoyed one of the most extensive revivals in its history, and a large number of young men were among those who at that time entered into

the Christian life. Mr. Norton was twice married: September 8, 1842, to Miss Julia A. Cooley of Conway, Mass., and March 27, 1877, to Mrs. Louise H. Holt of Hartford, Conn.

WILLIAM BARNES was born at Portsmouth, Ohio, February 8, 1814. While studying law, he was converted and decided to study for the ministry. He graduated from Yale College in the class of 1839, and from this Seminary in the class of 1842. He was ordained at Hampton, Conn., September 21, 1842. After remaining there five years, he was installed as pastor at Foxborough, Mass., December 15, 1847. He was acting pastor at Upper Alton, Ill., five years, at Chandlerville five years, and at Sugar Creek thirteen years. He was married, first, to Miss Eunice A. Hubbard of Manchester, Conn., August 18, 1842, and second to Mrs. S. E. Fry, August 1, 1878. He died at Jacksonville, Ill.

ANDREW SHARPE died at Hebron, Conn., April 6, 1891, aged 80. He was born at Pomfret, Conn., October 3, 1810. He graduated from Brown University in 1838, and from the Theological Institute in 1840. He was ordained at Willimantic, September 23 of the same year. He was called to Rockville and was installed pastor of the Second Church, September 26, 1849. He was acting pastor at Willoughby, Ohio, from 1853 to 1854. He was installed at East Cleveland in 1859, and at Twinsburg in 1869. He remained at the latter place until 1872, when he returned East, and spent the remainder of his life in Connecticut, preaching with much acceptance at Abington, Hampton, Exeter, and Andover. October 6, 1840, he was married to Miss Eliza P. Gilbert of Hebron, who survives him. He commenced the study of medicine, but turned from that profession because he believed that God had called him to preach the Gospel. In his work as a minister he was eminently successful in winning souls to Christ; and it was the joy of his life that he was permitted to be a worker together with Christ. He was leader of the Seminary choir during his senior year, and his musical ability was a constant help to him in his work as a minister. It was his aim to preach the Gospel clearly and pointedly, and to present that which is vital and fundamental, leaving theories and speculations to those who feel that they have time for them. The evening of his life was spent in his pleasant home in Hebron, and when the end came, and he was parted from the one who had been his companion for more than half a century, it was in the triumphant hope of a glorious resurrection. His funeral sermon was preached by his lifelong friend, Rev. Francis Williams of Chaplin.

By the death at Covert, Mich., of DAVID ROOD, on April 8, 1891, another name has been added to the list of those, who, after a long

life spent in the work of missions, have gone home to receive their reward. He was born at Buckland, Mass., April 25, 1818. In 1824 he removed with his parents to Plainfield, in the same state. He graduated from Williams College in the class of 1844, and from this Seminary in 1847. He was married on October 3 of that year, at Plainfield, to Miss Alzina V. Pixley, and three days later, at the same place, he was ordained as a missionary of the American Board. He sailed for South Africa with his wife, October 28, 1847. In 1860 he visited America, but returned to Natal in 1862. In 1888, after forty years of unselfish and efficient service in laying the foundations in the Dark Continent, he retired and came back to America, and resided at Covert, Mich., the home of his brother, until his death. Through all his life Mr. Rood was a diligent and earnest worker. Among his published works are "Talks on the Works of Nature," "Primary Geography," and two editions of a "Primary Arithmetic." He revised three editions of a hymn book, and aided in translating the Scriptures into the Zulu language, and after his retirement from work as a missionary he revised a new edition of the New Testament. He frequently attended and addressed missionary meetings, and was constant in his attendance on the services of the church. The one who was his pastor during the last three years of his life, writes of him: "He was the pastor's right-hand man. His faith was simple and strong, his affection pure and enduring. He was a noble specimen of the spirit and love of God. In the roll-call of Africa, his name will stand and endure with the names of Moffat and Livingston." (See also an article in the *Missionary Herald* for June, 1891.)

The following corrections should be made in the Alumni Register published in our last issue, so as to bring it up to August 1:

Insert DANIEL W. CLARK [1882], Pastor of the Congregational Church, Wellfleet, Mass.; HENRY P. PERKINS [1882], Missionary, A. B. C. F. M., Tientsin, China; DANIEL S. RUEVSKY [1892], Student, Boston University, School of Theology, Boston, Mass.; GEORGE C. TSARAS [1891], Protestant Evangelist, Hania, Crete.

Strike out HENRY W. TELLER, who died July 2, 1891.

Changes: H. H. AVERY, Pastor, Hebron Congregational Church, St. Francis, Kan.; C. H. BISSELL, without charge, La Veta, Col.; ISRAEL CARLETON, retired from the ministry, Lebanon, Or.; IRA CASE's address is Olneyville, R. I.; H. S. CLAPP, Rector, at St. Paul, Minn.; W. I. COBURN, Missionary, A. H. M. S., Denver, Col.; G. W. CONNITT, 125 W. 61st St., New York City; G. A. CURTIS, Evangelist, A. M. A., Harriman, Tenn.; C. A. DEREBEY, Pastor Congregational Church at Clintonville; E. T. FLEMING, Pastor, Stockholm Congregational Church, Winthrop, N. Y.; C. H. GLEASON, without charge, Somers, Conn.; J. E. HALL, address unknown; C. S. HARTWELL, Principal, High School, Wayland, Mass.;

T. M. HODGDON, Pastor, etc.; F. A. HOLDEN is a graduate; P. J. HUDSON, Home Missionary to the Choctaw Nation, Alikchi, Ind. Ter.; J. E. HURLBURT, Pastor, Congregational Church of the Covenant, Worcester, Mass.; H. K. JOB, Pastor, Congregational Church, North Middleboro', Mass.; A. F. KEITH's address is Winter Park, Fla.; J. L. KILBON, Editor's Assistant, Cong'l S. S. & Pub. Soc., Boston, Mass.; C. LANE, in evangelistic work, Hartford, Conn.; A. LEE's address is unknown; W. B. LEE's address is Portland, Or.; C. H. LONGFELLOW, Pastor, Eagle Rock Congregational Church, Verdugo, Cal.; H. MACY's address is Rocky Hill, Conn.; J. MARSLAND, Pastor, Congregational Church, Candor, N. Y.; M. H. MEAD's address is unknown; E. E. NOURSE, Bayfield, Wis.; W. NUTTING, Pastor, Plymouth Congregational Church, Seattle, Wash.; J. E. RAWLINS' address is unknown; J. C. STRONG's address is Box 1,165, Seattle.

Insert daggers after names of E. CUTLER, F. C. PORTER, and W. W. WILLARD.

The geographical distribution of the alumni is as follows:

MAINE.—T. L. Angell, *Lewiston*; G. H. Blake, *Portland*; A. G. Fitz, *South Paris*; L. H. Hallock, *Waterville*; D. P. Hatch, *Rockland*; V. Moses, *Patten*; D. M. Pratt, *Portland*.—7.

NEW HAMPSHIRE.—S. G. Austin, *Nashua*; J. H. Bliss, *Franklin*; M. F. Hardy, *Nelson*; Ezra Haskell, *Dover*; H. B. Putnam, *Derry*; B. R. Rhees, *Portsmouth*; M. T. Runnels, *Charlestown*; C. L. Tappan, *Concord*; W. S. Walker, *Newport*.—9.

VERMONT.—H. L. Bailey, *Middletown Springs*; R. H. Ball, *Fair Haven*; R. J. Barton, *Salisbury*; A. W. Blair, *Newbury*; J. C. Bodwell, *Lyndonville*; A. F. Clark, *West Brattleboro'*; C. Hazen, *Richmond*; C. H. Morse, *Brookfield*; H. M. Perkins, *Sharon*; J. N. Perrin, *Berlin*; H. P. Powers, *Proctor*; O. S. Senter, *Thetford*; C. S. Smith, *Montpelier*; W. F. Stearns, *Hartford*; L. B. Tenney, *Jericho Center*; J. Tyler, *St. Johnsbury*; S. H. Wheeler, *Waterbury*; R. M. Wright, *Castleton*.—18.

MASSACHUSETTS.—H. C. Adams, *Turner's Falls*; F. H. Allen, *Boston*; A. Alvord, *Moterey*; H. C. Alvord, *South Weymouth*; G. W. Andrews, *Dalton*; W. Barton, *Attleboro'*; A. B. Bassett, *Ware*; W. D. P. Bliss, *Boston*; H. A. Bridgman, *Boston*; F. L. Bristol, *Uxbridge*; T. Brown, *Newtonville*; C. E. Bruce, *Malden*; H. M. Burr, *Springfield*; E. P. Butler, *Sunderland*; F. E. Butler, *Housatonic*; E. H. Byington, *Springfield*; H. A. Campbell, *Greenfield*; C. Carter, *Lawrence*; E. A. Chase, *South Lawrence*; D. W. Clark, *Wellsfleet*; S. Clark, *Goshen*; T. J. Clark, *East Northfield*; J. B. Clarke, *South Boston*; E. Cutler, *Dorchester*; G. B. Cutler, *Ware*; S. W. Dike, *Auburndale*; G. S. Dodge, *Rutland*; A. I. Dutton, *South Framingham*; C. H. Dutton, *Ashland*; A. J. Dyer, *Upton*; A. W. Field, *New Marlboro'*; C. R. Gale, *Fitchburg*; H. N. Gates, *Medford*; E. S. Gould, *Athol*; F. W. Greene, *Andover*; G. A. Hall, *Peabody*; B. F. Hamilton, *Roxbury*; E. N. Hardy, *South Boston*; E. Harmon, *Wilmington*; C. S. Hartwell, *Wayland*; J. P. Harvey, *Ware*; F. S. Hatch, *Monson*; G. B. Hatch, *Lynn*; J. Haven, *Charlton*; T. A. Hazen, *Great Barrington*; P. C. Headley, *New Bedford*; G. R. Hewitt, *West Springfield*; J. M. Hobbs, *Peabody*; A. C. Hodges, *Buckland*; F. A. Holden, *Granby*; J. E. Hurlburt, *Worcester*; W. P. Hutchinson, *Andover*; H. K. Job, *North Middleboro'*; N. I. Jones, *South Hadley*; W. S. Kelsey, *Boston*; T. B. Khungian, *Springfield*; J. L. Kilbon, *Boston*; E. H. Knight, *West Springfield*; S. T. Livingston, *South Egremont*; W. F. Livingston, *North Abington*; A. G. Loomis, *Greenfield*; P. M. MacDonald, *Boston*; F. B. Makepeace, *Springfield*;

S. S. Matthews, *Boston*; T. M. Miles, *Merrimac*; R. D. Miller, *Melrose Highlands*; J. F. Norton, *Natick*; C. C. Painter, *Great Barrington*; L. Perry, *Worcester*; C. H. Pettibone, *Southbridge*; E. W. Phillips, *South Worcester*; T. C. Richards, *Dudley*; D. S. Ruevsky, *Boston*; C. Scott, *Reading*; N. Scott, *Amherst*; P. B. Shiere, *West Somerville*; D. Shurtleff, *Westfield*; C. E. Simmons, *Worcester*; B. D. Sinclair, *Newburyport*; W. W. Sleeper, *Stoneham*; A. M. Spangler, *Mittineague*; L. W. Spring, *Williamstown*; D. H. Strong, *Bernardston*; W. E. Strong, *Beverly*; C. S. Sylvester, *Feeding Hills*; C. Terry, *North Weymouth*; A. C. Thompson, *Boston*; A. Titcomb, *Gilbertville*; J. W. Tuck, *Springfield*; R. S. Underwood, *Northampton*; F. A. Warfield, *Brockton*; H. H. Wentworth, *Andover*; E. F. Wheeler, *North Wilbraham*; J. E. Wheeler, *Malden*; L. Whiting, *East Charlemont*; F. F. Williams, *Holland*; J. G. Willis, *Dana*; G. W. Winch, *Holyoke*; John Wood, *Fitchburg*; E. Woodford, *Lawrence*; C. L. Woodworth, *Watertown*. — 101.

RHODE ISLAND.—I. Case, *Olneyville*; I. Day, *Providence*; J. Montgomery, *Lonsdale*. — 3.

CONNECTICUT.—F. Alvord, *South Windsor*; S. J. Austin, *Darien*; C. H. Barber, *Manchester*; L. H. Barber, *Vernon Center*; S. A. Barrett, *East Hartford*; J. O. Barrows, *Newington*; J. Barstow, *Glastonbury*; C. S. Beardslee, *Hartford*; E. C. Bissell, *Hartford*; O. Bissell, *Westford*; A. Booth, *North Wilton*; L. M. Boltwood, *New Haven*; D. Breed, *Willington*; N. H. Burnham, *Norwich*; A. S. Clark, *Hartford*; D. J. Clark, *East Haven*; T. G. Clarke, *Canterbury*; W. M. Cleaveland, *Bolton*; G. H. Cummings, *Thompson*; C. Cutting, *Whitneyville*; S. B. Forbes, *Hartford*; A. Gardner, *Warren*; C. M. Geer, *East Windsor*; A. L. Gillett, *Hartford*; C. H. Gleason, *Somers*; A. L. Golder, *Hartford*; W. Goodwin, *New Hartford*; C. W. Hanna, *Falls Village*; H. E. Hart, *Franklin*; J. P. Hawley, *New Hartford*; A. W. Hazen, *Middletown*; S. Hine, *Hartford*; T. M. Hodgdon, *West Hartford*; F. M. Hollister, *Wapping*; J. E. Holmes, *Seymour*; D. B. Hubbard, *Little River*; T. C. P. Hyde, *Andover*; C. M. Jones, *Eastford*; H. H. Kelsey, *Hartford*; M. Knight, *West Hartford*; C. Lane, *Hartford*; A. R. Livermore, *New Haven*; D. B. Lord, *West Hartford*; H. Macy, *Rocky Hill*; C. Maehl, *Hartford*; O. W. Means, *Enfield*; E. W. Merritt, *Andover*; I. C. Meserve, *New Haven*; W. Miller, *New Britain*; L. F. Morris, *Oxford*; G. S. Pelton, *Higganum*; A. T. Perry, *Hartford*; D. W. Phelps, *New Haven*; F. C. Porter, *New Haven*; T. S. Potwin, *Hartford*; C. H. Smith, *Hartford*; C. B. Strong, *West Suffield*; D. E. Van Gieson, *Hartford*; W. Walker, *Hartford*; L. Warner, *Salisbury*; C. F. Weeden, *Colchester*; C. B. Whitcomb, *Birmingham*; W. F. White, *Trumbull*; F. Williams, *Chaplin*; F. M. Wiswall, *Windham*; R. Wright, *Windsor Locks*. — 66.

NEW YORK.—J. Allen, *New York*; G. W. Connitt, *New York*; A. M. Curry, *Brooklyn*; E. Curtis, *Syracuse*; W. N. P. Dailey, *Albany*; H. M. Field, *New York*; E. T. Fleming, *Winthrop*; W. F. Furman, *Churchville*; F. J. Grimes, *Hudson*; J. W. Grush, *Perry Center*; E. Hall, *Conewango*; E. A. Hazeltine, *Miller's Place*; J. H. Hobbs, *Jamaica*; H. S. Kelsey, *Geneva*; C. S. Lane, *Mount Vernon*; J. Marsland, *Candor*; G. A. Miller, *Syracuse*; E. A. Mirick, *Dryden*; F. Munson, *Brooklyn*; H. A. Ottman, *Elmira*; H. Powers, *New York*; P. F. Sanborne, *Elmira*; P. K. Savvas, *New York*; H. D. Sheldon, *Buffalo*; W. H. Sybrandt, *Troy*; D. W. Teller, *Owego*; I. N. Terry, *New Hartford*; J. E. Walton, *Clayton*. — 28.

NEW JERSEY.—H. S. Bishop, *East Orange*; W. A. George, *Lyndhurst*; P. Hunter, *Newark*; G. Langdon, *Lakewood*; E. C. Richardson, *Princeton*; E. S. Towne, *Vineland*; D. M. Walcott, *Rutherford*; R. E. Willson, *Beverly*. — 8.

PENNSYLVANIA.—L. Bradley, *Philadelphia* ; W. W. West, *Pittsburgh*. — 2.

DISTRICT OF COLUMBIA.—S. H. Galpin, *Washington* ; A. F. Hewit, *Washington* ; M. P. Snell, *Anacostia*. — 3.

NORTH CAROLINA.—A. B. Hunter, *Raleigh*. — 1.

SOUTH CAROLINA.—E. E. Ayres, *Sumter*. — 1.

GEORGIA.—M. W. Adams, *Atlanta* ; L. B. Maxwell, *Savannah*. — 2.

FLORIDA.—A. F. Keith, *Winter Park* ; T. H. Rouse, *Bellevue*. — 2.

ALABAMA.—F. E. Jenkins, *New Decatur* ; J. W. Whittaker, *Tuskegee*. — 2.

TEXAS.—L. W. Hicks, *Denison*. — 1.

TENNESSEE.—G. C. Clark, *Robbins* ; G. A. Curtis, *Harriman* ; A. Graves, *Memphis* ; G. M. McClellan, *Nashville* ; T. Roberts, *Warburg*. — 5.

ARKANSAS.—V. E. Loba, *Siloam Springs*. — 1.

OHIO.—G. D. Adams, *Cleveland* ; J. B. Allen, *Brooklyn Village* ; T. D. Biscoe, *Marietta* ; W. E. Lincoln, *Painesville* ; C. S. Mills, *Cleveland* ; C. Monjeau, *Middletown* ; M. K. Pasco, *Bellevue* ; L. S. Potwin, *Cleveland*. — 8.

INDIANA.—N. L. Lord, *Rochester* ; I. I. St. John, *Salem*. — 2.

MICHIGAN.—S. F. Bacon, *Richland* ; G. B. Waldron, *Three Oaks* ; H. A. Wales, *Big Rapids*. — 3.

ILLINOIS.—W. A. Bartlett, *Oak Park* ; A. S. Carrier, *Chicago* ; P. S. Cossitt, *Downer's Grove* ; H. Day, *Glencoe* ; J. A. Derome, *St. Anne* ; H. S. Kelsey, *Chicago* ; G. Lee, *Chicago* ; C. A. Mack, *Garden Prairie* ; E. T. Merrell, *Chicago* ; J. E. Odlin, *Waukegan* ; W. H. Smith, *Aurora*. — 11.

WISCONSIN.—J. B. Adkins, *Bloomington* ; C. A. Derebey, *Clintonville* ; L. Leonard, *Richland Center* ; H. T. Lothrop, *Palmyra* ; E. E. Nourse, *Bayfield* ; W. H. Parent, *Green Bay* ; F. T. Rouse, *West Superior* ; H. D. Sleeper, *Beloit*. — 8.

MISSOURI.—F. B. Doe, *St. Louis* ; A. Hastings, *St. Louis* ; E. Wright, *St. Louis*. — 3.

IOWA.—W. H. Barrows, *Anamosa* ; M. K. Cross, *Waterloo* ; H. K. Edson, *Grinnell* ; H. P. Fisher, *Clarion* ; C. B. Moody, *Osage* ; J. F. Morse, *Denmark* ; J. K. Nutting, *Glenwood*. — 7.

MINNESOTA.—H. N. Burton, *Minneapolis* ; H. L. Chase, *Minneapolis* ; H. S. Clapp, *St. Paul* ; W. Gardiner, *St. Peter* ; R. P. Herrick, *Minneapolis* ; A. L. P. Loomis, *Plainview* ; G. M. Morrison, *Ada* ; F. A. Pratt, *Mapleton* ; T. M. Price, *Vernadale* ; A. L. Struthers, *Minneapolis* ; W. W. Willard, *St. Paul*. — 11.

INDIAN TERRITORY.—P. J. Hudson, *Alikchi*. — 1.

KANSAS.—H. H. Avery, *St. Francis*. — 1.

NEBRASKA.—W. D. McFarland, *Bellevue* ; A. B. Show, *Crete* ; G. E. Taylor, *Indianola* ; T. S. Vaill, *Beatrice* ; H. J. Zercher, *Geneva*. — 5.

NORTH DAKOTA.—G. S. Baskervill, *Jamestown* ; G. Curtiss, *Mayville* ; G. W. Reed, *Fort Yates* ; H. B. Woodworth, *Grand Forks*. — 4.

COLORADO.—C. H. Bissell, *La Veta* ; W. I. Coburn, *Denver* ; S. R. Dimock, *Denver* ; J. H. Reid, *Telluride*. — 4.

AUG. — 5

UTAH.—E. W. Greene, *Logan*; W. S. Hawkes, *Salt Lake City*; F. G. Webster, *American Forks*.—3.

IDAHO.—S. Rose, *Boise City*.—1.

CALIFORNIA.—J. T. Ford, *Los Angeles*; E. Y. Garrette, *Alameda*; J. H. Goodell, *San Buenaventura*; W. P. Hardy, *Oakland*; C. H. Hosford, *San Diego*; A. A. Hurd, *Hanford*; H. W. Jones, *Vacaville*; C. H. Longfellow, *Verdugo*; F. N. Merriam, *Oakland*; W. N. Meserve, *San Francisco*; C. S. Nash, *Oakland*; W. W. Scudder, *Alameda*; J. H. Strong, *Suñol Glen*; I. F. Tobey, *Los Guilicos*; F. H. Wales, *Tulare City*.—15.

OREGON.—I. Carleton, *Lebanon*; C. H. Curtis, *Portland*; W. B. Lee, *Portland*; D. Staver, *Forest Grove*.—4.

WASHINGTON.—C. Eels, *Tacoma*; M. Eels, *Union City*; G. H. Lee, *Seattle*; W. Nutting, *Seattle*; B. Parsons, *Seattle*; J. C. Strong, *Seattle*.—6.

CANADA.—H. M. Parsons, *Toronto*; T. C. Perry, *La Prairie*.—2.

MEXICO.—J. Howland, *Guadalajara*.—1.

BRAZIL.—F. J. Perkins, *San Paulo*.—1.

CHILE.—F. Thompson, *Valparaiso*.—1.

GERMANY.—A. S. Fiske, *Berlin*; M. W. Morse, *Leipsic*.—2.

AUSTRIA.—A. W. Clark, *Prague*; J. S. Porter, *Prague*.—2.

BULGARIA.—W. P. Clarke, *Samokove*.—1.

ASIA MINOR.—N. Abdalian, *Bardisag*; L. Bartlett, *Smyrna*; J. L. Barton, *Harpoor*; L. S. Crawford, *Broosa*; W. F. English, *Sivas*; H. Garabedian, *Harpoor*; G. P. Knapp, *Bittis*; W. W. Mead, *Marash*; C. S. Sanders, *Aintab*; G. E. White, *Marsovan*.—10.

CRETE.—G. C. Tsaras, *Hania*.—1.

BAILUNDU.—W. H. Sanders, *Bihe*.—1.

NATAL.—H. M. Bridgman, *Umzumbe*; C. W. Kilbon, *Adams*; S. C. Pixley, *Lindley*; G. A. Wilder, *Umtwalume*.—4.

INDIA.—M. M. Carleton, *Ambala*; E. S. Hume, *Bombay*; L. R. Scudder, *Palmanair (via Madras)*.—3.

CHINA.—F. M. Chapin, *Lin-Ching*; C. Hartwell, *Foochow*; G. H. Hubbard, *Foochow*; H. Kingman, *Tientsin*; F. V. Mills, *Hangchow*; H. P. Perkins, *Tientsin*; E. G. Tewksbury, *Tung Cho*.—7.

JAPAN.—G. M. Rowland, *Okayama*; J. K. Uchimura, *Tokio*.—2.

MICRONESIA.—E. M. Pease, *Kusaie (Honolulu P. O.)*.—1.

ADDRESS UNKNOWN.—E. N. Bartlett; P. D. Corey; P. S. Dagnault; M. D. Delchoff; J. L. Gamble; J. E. Hall; J. A. Kellogg; F. T. Lathe; A. Lee; A. F. Lyman; H. M. Lyman; J. W. Marcussohn; M. H. Mead; B. B. Parsons; J. E. Rawlins; D. F. Robertson; J. D. Strong; I. White.—18.

IRA CASE, '51, who has for some time resided on a farm in North Scituate, R. I., lost his home by fire June 8. He is now at Olneyville.

W. B. LEE, '53, has been obliged to leave Colorado, where he has been for some time, and is now in Portland, Or. Dr. Lee has suffered from severe attacks of rheumatism from which he hopes to find relief in the more genial climate of the Pacific coast.

J. O. BARROWS, '63, has been granted leave of absence for a year by the church in Newington, Conn., of which he is pastor. He will rest from continued work, but hopes to be able to lecture to some extent.

A recent letter from A. W. CLARK, '68, says that in the last twelve months over one hundred former Romanists have united with the five churches of the Austrian mission.

A. A. HURD, '70, formerly of Darlington, Wis., received a call to the church in Paynesville, but declined, and is now temporarily in Hanford, Cal.

HENRY WILDY TELLER, pastor of the Reformed Dutch church at Pompton Plains, N. J., died at his home July 2. He was born at Croton Falls, N. Y., July 16, 1843, and graduated at the Theological Institute of Connecticut in 1870. He settled in Essex, Conn., where he remained three years. Then, after supplying a church at Tom's River, N. J., for six months, he became pastor of the Presbyterian church at Springfield in the same State. His nine years' pastorate there closed in 1883, when he went to Cambridge, N. Y., as pastor of the Presbyterian church. After a short pastorate, he removed to Pompton Plains, where he had been for six years at the time of his death. He is spoken of as a grand man, thoroughly consecrated to his work, and of great usefulness to his people, both in the pulpit and out of it. It is hoped that a volume of his sermons may be published.

E. S. HUME, '72, of Bombay, India, landed at New York, June 2. He will be in this country for some time.

G. A. CURTIS, '77, formerly of Meredith, N. H., is to engage in work at Harri-man, Tenn., under the auspices of the American Missionary Association.

M. F. HARDY, '78, has gone from West Boylston, Mass., to become pastor at Nelson, N. H., his birthplace. The neighboring church at Harrisville is also under his pastoral charge.

H. H. KELSEY, '79, has prepared for the younger scholars of his Sunday-school a series of supplemental lessons on the life of Christ.

W. W. SLEEPER, '81, has also prepared, with his wife's assistance, a series of lessons for use in the Primary Department of the Sunday-school. The lessons are based on Bible stories, and are carefully graded so as to be most useful. They have been successfully introduced into the Sunday-school in Stoneham, Mass., where Mr. Sleeper is pastor.

HERBERT MACY, '83, has resigned his pastorate at Merriam Park, St. Paul, Minn., and is now at Rocky Hill, Conn.

Under the energetic ministry of T. M. PRICE, '83, the church in Verndale, Minn., has undertaken the erection of a new church building.

C. S. MILLS, '85, having received and accepted a call to the pastorate of the Jennings Ave. Congregational church, Cleveland, O., begins work there in September.

C. H. CURTIS, '86, is proving valuable in many ways to the interests of Congregationalism on the Pacific coast. During the first six months of 1891 he furnished to *The Pacific* weekly notes on the Sunday-school lessons. A series of Sunday-school institutes are being held at different places in Oregon under Mr. Curtis's management, the latest reported having been held at Forest Grove.

F. C. PORTER, '86, professor of Biblical Theology in Yale Divinity School, was married, June 10, to Miss Delia W. Lyman of New Haven.

E. H. BYINGTON, '87, has been invited to become pastor of Pilgrim Chapel, Brooklyn, N. Y., a mission enterprise conducted by the church of which Dr. R. S. Storrs is pastor. He has resigned his Springfield pastorate in order to accept.

C. H. SMITH, '87, was installed at the Windsor Avenue Church, Hartford, April 29. Parts in the service were taken by his classmates, John Barstow of Glastonbury, and S. A. Barrett of East Hartford. H. H. Kelsey, '79, and C. E. Stowe of the Pastoral Union also had places on the programme.

T. M. HODGDON, '88, after a year's successful work at Somersville, Conn., has become pastor at West Hartford, where he was ordained July 8. The sermon was preached by Dr. A. W. Hazen, '68, of Middletown.

H. L. BAILEY, '89, who has been assisting his father at Franklin, N. Y., during the past winter, has accepted an urgent and repeated call to the church in Middletown Springs, Vt., and has already begun work.

J. L. KILBON, '89, has accepted a position in the editorial department of the Congregational Sunday-school and Publishing Society, and will begin work at the Congregational House, Boston, September 1. His home address will be 23 Spring Park Avenue, Jamaica Plain.

The Park Church, St. Paul, Minn., which has grown steadily under the lead of WALLACE NUTTING, '89, has taken steps to complete its equipment for work by erecting an auditorium in connection with the chapel where its services have hitherto been held. It is expected that the change will cost about \$25,000. Mr. Nutting, having seen his work well begun, has resigned to accept the pastorate of Plymouth church, Seattle, Wash.

E. F. WHEELER, '89, of North Wilbraham, Mass., was married, July 11, to Miss Clarissa Anna Goar of Montevideo, Minn.

The Central Mission, Minneapolis, Minn., of which A. L. STRUTHERS, '90, is pastor, has been transferred from the care of Plymouth church to that of the various churches of the city. Mr. Struthers will remain in charge.

W. P. CLARKE, '91, was ordained to foreign missionary service at the Fourth Church, Hartford, May 15. The principal speaker was Secretary Judson Smith of the A. B. C. F. M. Mr. Clark will be stationed for the present at Samokove, Bulgaria, for which place he started June 13.

H. K. JOB, '91, has begun pastoral work at North Middleboro', Mass.

S. T. LIVINGSTON, '91, was ordained pastor of the Congregational church in South Egremont, Mass., July 8. Among those taking part in the service were Prof. Taylor, who preached the sermon, and F. E. Butler, '87, who will be one of Mr. Livingston's nearest ministerial neighbors.

The newly-appointed Thompson Fellow, E. E. NOURSE, '91, is obliged, on account of duties resulting from the recent death of his father, to defer beginning his studies in Germany until next year.

Seminary Annals.

A LEIPSIC SKETCH.

One's view of any object depends much upon the way in which that object is approached. The difference may easily be so great as to render one incapable of recognizing a scene from another's description. So my sketch of Leipsic University must be a one-sided view. But from whatever side the observer may come, he will find the same pile of gloomy old buildings occupying most of a block on one side of the Augustusplatz. The recitation, or better, the lecture rooms are cheerless places, so far as decoration or physical comfort is concerned, and those who have never visited a backwoods school-house, or such a University as this, will find it hard to picture to themselves the long, hard benches, constructed out of two inch planks, and extending the whole width of the room, with a narrow passage way at the side. These benches are made in two sizes, the one being twice the height of the other, and serving a double purpose, first as a writing table for those sitting back of it, while its sharp edge answers as a rest for the backs of those occupying the next bench. The professor's desk is suggestive of the method of instruction pursued, which is for the most part in the form of a sermon, although I have not yet heard much that had the sermon flavor, so far as the contents was concerned. Back of this reading-desk is a blackboard that is used more or less according to the nature of the subject treated, and the professor's own taste. One more feature and our class room sketch is complete, and that is the row of hooks extending around the room from which the students hang their hats, overcoats, canes, and umbrellas. The lectures are in progress from 7 A. M. till 9 P. M. in the summer, and begin an hour later in winter. The last two hours of the day are devoted chiefly to "Seminar" work.

You are probably most interested in the theological professors here, but my study compels me to give my time mostly to men of another faculty. Professor Buhl is the only theological professor I have yet met. He conducts a little exercise at his residence which five Americans attend. It is quite informal. We have the privilege of asking any questions we please connected with his special line of

study, and he gives us the results he has reached touching the question, making a very interesting hour. Professor Buhl is a tall man, rather slender, of light complexion, and has a firm and somewhat prominent mouth. He is much more conservative than some of his colleagues. Concerning one of them (Professor Guthe) there is a very good story in circulation that may be interesting as illustrating certain tendencies. He was lecturing to his class on the subject of the Flood. Now in this class there was a very orthodox young man whose seat was in close proximity to the professor. So it happened, when he had declared quite positively that "the Hebrews brought their legend of the Flood from Babylon when they returned from the captivity," that he became conscious of a very piercing, inquisitive look from the above-mentioned student, and he was moved thereby to qualify the statement thus: "It is *exceedingly probable* that the Hebrew legend of the Flood was brought from Babylon at the return of the people from the captivity." This was met by another look that occasioned the following modification: "We can at least say that the story of the Flood as presented in Genesis is *strikingly similar* to the account found in the Babylonian records."

My study being along the line of Comparative Religion, I have been taken out of the more popular courses. As illustration it is needful merely to mention the fact that the two courses of lectures advertised to be given on this subject last semester were both given up for lack of students desiring to hear such lectures. Professor Lindner told me then that he knew of no other student wishing to study in this line here, and that he would read to me this semester, *privatissime*, and give me instruction in the Avesta language that semester, which promise he has well fulfilled, and has also helped me much in directing my reading and courses of lectures. Two mornings a week at 7 o'clock he gives instruction in the History of Religion to the three who meet with him at his house. The other two members of the group come, one from Norway and the other from the borders of Denmark. Professor Lindner's position is in contrast to many investigators in this field, in that he rejects the idea that it is necessary to begin with the religion of the savages as the most original and primitive, from which all higher forms have been developed, and prefers to depend upon the most ancient records for the picture of the earliest forms of faith and worship.

It may seem strange that in a university numbering 3,500 students any of the studies should receive so little attention. Doubtless one reason for it is the newness of the subject; for, although it has gained the ascendancy over theological studies in France and the Netherlands according to some writers, still Professor Saussaye

claims in his *Lehrbuch der Religionsgeschichte* that as an actual science this study is only about fifteen years old. Professor Lindner is as large-sized a man as I have yet seen in Germany, and looks capable of much, as he is still a young man, towards covering this field of study that appears to a beginner infinite in its extent.

Speaking of small classes, I may say that they are not exceptional according to my experience thus far. Professor Schreiber lectured to a class of four in Sacred Antiquities of the Greeks last semester. Professor Delitzsch has only seven or eight to hear his presentation of Mohammedanism, and probably has not more than that in his two other courses together. Professor Windisch's Sanskrit class of beginners numbers fourteen, and Professor Heinze, the most favored with students of any of my professors, has between forty and fifty to hear his lectures on the Philosophy of Religion.

Professor Heinze is the oldest lecturer I hear, between fifty and sixty years old. His hair is very gray, and it is suspected he is under a vow not to bring comb or brush near it. He is rather short and stout, and of rather a heavy countenance. He enters the lecture-room with a solemn air that seems to indicate that he has something very important to communicate and is afraid he may forget it. But there is no occasion for such fear as all he will say is to be found on the notes in his inside pocket. He hangs his hat on a peg back of his desk, and while removing his gloves proceeds to give a synopsis of the last lecture. He has rather a mumbling voice, and at times speaks very low, as if telling us some great secret, but we all know he is not, for we can find the same in almost any text-book on the subject. He is supposed to be somewhat conservative in his religious views, still with this is to be taken his calling the record of Samson a sun myth, on a level with those of the Babylonian and Greek Heracles.

Windisch is a pleasant speaker, and seems quite desirous of giving a very thorough explanation of all the Sanskrit forms, but after our home methods of learning a language it is rather odd to go day after day and have the Professor do all the reciting.

Professor Delitzsch is as interesting a lecturer as I have yet heard. Oftentimes he will leave his notes to tell of some experience he has had or some scene he has witnessed in Turkey illustrating some point made in his lectures on the "Glaubens und Sittenlehre Muhammeds." His style is animated, and he shows much interest in his subject. His especial field is, however, Assyrian, in which he is a recognized authority. Of his work in this line I hope to be able to speak more fully later. Out of the class-room he is very social, and to meet with him and several other Drs. and students around a

table at the "Panorama" restaurant on Monday evenings one would suppose that the duties of professorial life were not being allowed to make "Jack a dull boy."

The one characteristic of the professors here which has impressed me the most is their readiness to pronounce opinions or statements, not agreeing with their own views, false. Our college Latin professor once shocked a good part of his class by remarking on a certain quotation made from the grammar: "If the grammar says so, the grammar is wrong." While here we learn to expect to hear "Das ist allerding's falsch," as often as any other criticism. And when we contrast these instructors with the ones at home who have tried so hard to make us learn and understand, and seemed so interested for us, we sometimes feel as if these were saying to us: "You are welcome to all you can get of what we give, but we are not at all concerned whether it is much or little."

MORRIS W. MORSE, '90.

PRELIMINARY ANNOUNCEMENTS FOR THE FIFTY-EIGHTH YEAR, 1891-1892.

In accordance with the joint action of the Faculty and the Trustees at the last anniversary, the Faculty hereby announce various arrangements regarding the system of instruction for the next year.

PREScribed AND ELECTIVE COURSES. — The principle to be recognized is that of "a central prescribed course of study in essential subjects, combined with a system of varied electives from which students shall fill out the hours of the required course under the direction of the Faculty."

The number of hours per week to be *required* of the Junior and Middle Classes will be 15 to 16 each, and of the Senior Class 14 to 15, together with the annual lectures on Foreign Missions for Seniors, and one hour per week for general exercises for all classes.

For the above required hours, a certain part of the work will be *prescribed* for all regular students, namely: for the Junior Class, 12 hours per week; for the Middle Class, 10 hours per week, and for the Senior Class, 9 hours per week. The effort will be to confine this central prescribed course to subjects that are strictly indispensable for all candidates for the ministry.

The hours that are not prescribed will be occupied by *elective* courses chosen from the subjoined list with the approval of the Fac-

ulty. The number of elective hours per week will be as follows: for the Junior Class, 3 to 4 hours; for the Middle Class, 5 to 6 hours and for the Senior Class, 5 to 6 hours. (Alternative numbers of hours are given to provide for the differences in the nature of the electives.)

The Prescribed Course will be as follows:—

JUNIOR CLASS.			MIDDLE CLASS.		
	I.*	II.		I.	II.
Hebrew,	5	4	Hebrew,	2	2
Greek,	3	3	Greek,	2	
Biblical History,	2		Church History,	3	3
Biblical Theology,		2	Apologetics,	1	
Apologetics,	1		Biblical Dogmatics,	1	
Biblical Dogmatics,		2	Confessional Theology,		3
Practical Theology,		1	Practical Theology,	1	1
Vocal Culture,	1		Vocal Culture,		1
SENIOR CLASS.			SENIOR CLASS.		
	I.	II.		I.	II.
Encyclopædia,		1	Practical Theology,	3	4
Greek,	1	2	Foreign Missions,		$\frac{2}{3}$
Church History,	2		Liturgics,	1	
Confessional Theology,	2	2			

Prescribed recitations and lectures — and electives also, as far as possible — will occur at the following hours: First Hour, 8 to 9 A.M.; Second Hour, 11 to 12 A.M.; Third Hour, 3.30 to 4.30 P.M. Morning Prayers will be at 9.05 to 9.25.

The Elective Courses offered for the year are as follows:—

JUNIOR CLASS.			I.	II.
<i>Professor Bissell,</i>	Old Testament Introduction (General),			1
“ <i>Walker,</i>	General History of Europe and America, 1648–1820 (with Middle Class),		2	
“ <i>Beardslee,</i>	Biblical History (continuation of prescribed work),			2
“ <i>Gillett,</i>	Apologetics of the New Testament (all classes),		1	
“ “	Studies in Historic Apologetics,		1	
“ “	Biblical Psychology (all classes),		1	
“ <i>Taylor,</i>	Rhetoric,		1	
“ “	Special Studies and Practice in Sermon-Construction,			1
“ <i>Pratt,</i>	Elementary Singing at Sight (with Middle Class),		1	1
“ “	Elementary Elocution,			1
“ <i>Perry,</i>	Bibliographical Method,		1	
MIDDLE CLASS.				
<i>Professor Bissell,</i>	Biblical Aramaic,		$\frac{1}{2}$	$\frac{1}{2}$
“ “	Old Testament Introduction (special),			1
“ “	The Post-Exilic Prophets (with Senior Class),		1	
“ “	Select Psalms (with Senior Class),			1
“ “	Advanced Hebrew Grammar (with Senior Class),			1

* I. means *first semester*; II. *second semester*.

<i>Professor Walker,</i>	General History of Europe and America, 1648-1820 (with Junior Class),	I. 2	II.
" <i>Beardslee,</i>	Biblical History (with Junior Class),		I
" "	Biblical Theology,		I
" "	Biblical Dogmatics,		2
" <i>Gillett,</i>	Studies in Philosophic Apologetics,	2	
" "	Apologetics of the New Testament (all classes),	1	
" "	English Philosophy, from Locke to the present time, as related to Christian Faith (with Senior Class),	2	
" "	Biblical Psychology (all classes),	1	
" <i>Taylor,</i>	Special Studies in Homiletics and History of Preaching,	1	
" "	Special Studies in Pedagogics,		$\frac{1}{2}$
" "	Special Studies in Evangelistics,		$\frac{1}{2}$
" <i>Pratt,</i>	Elementary Singing at Sight (with Junior Class),	1	I
" "	Sight Singing and Musical Analysis,	1	I
" "	Vocal Expression and Gesture,	1	
" "	Biblical Doctrine of Worship,		I
" "	English Hymnology (with Senior Class),		I

SENIOR CLASS.

<i>Professor Bissell,</i>	Old Testament Introduction (special),		I
" "	Arabic,		$\frac{1}{2}$
" "	The Post Exilian Prophets (with Middle Class),	1	
" "	Select Psalms (with Middle Class),		I
" "	Advanced Hebrew Grammar (with Middle Class),		I
" "	Messianic Prophecy,	1	
" "	Targum of Onkelos,		I
" <i>Walker,</i>	Select Topics in Mediæval Church History,	2	
" "	Select Topics in Reformation and Modern Church History,		3
" "	History of Congregationalism,		2
" <i>Beardslee,</i>	Biblical Dogmatics,—Ecclesiology, and Eschatology,	2	
" "	Biblical Ethics,		2
" <i>Gillett,</i>	Apologetics of the New Testament (all classes),	1	
" "	English Philosophy, from Locke to the present time, as related to Christian Faith (with Middle Class),	2	
" "	Biblical Psychology (all classes),	1	
<i>Rev. Mr. Bassett,</i>	Experiential Theology,		$\frac{1}{2}$
<i>Professor Taylor,</i>	Special Studies in Homiletics and History of Preaching,		$\frac{1}{2}$
" "	Special Studies in Evangelistics,		$\frac{1}{2}$
" "	Special Studies in Sociology,		I
<i>Rev. Dr. Hodge,</i>	Presbyterian Polity,		I
<i>Professor Pratt,</i>	History and Theory of Church Music,	1	
" "	Bible and Hymn Reading and Sermon Delivery,	1	I
" "	The Historic Liturgies,		I
" "	English Hymnology (with Middle Class)		I

The above lists are subject to slight changes, which will be announced at the opening of the year.

Each student is expected to make out a list of the electives he desires to take, and to file it with the Registrar *on or before Saturday*, Sept. 19. The Faculty reserves the right, under special circumstances, to prescribe certain electives.

It is expected that President Hartranft will be able to resume teaching at the opening of the Seminary in September. He will assume, provisionally, the prescribed work in Confessional Theology.

Rev. Melancthon W. Jacobus enters upon his duties as Professor of New Testament Exegesis at the opening of the year. He will probably not offer elective courses until next year.

Professor Pratt has been appointed Instructor in Elocution for one year.

The attention of all students is particularly called to the following regulations which are now in effect :

1. None except college graduates will be admitted to the regular classes of the Seminary, except in special cases where those not graduates approve themselves to the Faculty, by examination or otherwise, as having a fair equivalent for a college course. In no case will students be received to the regular course who have not a sufficient knowledge of Greek to read understandingly and with ease in the Greek New Testament. (The general scope of the examination expected of non-graduates will be the same as for Prize Entrance Examinations, as stated on p. 24 of the last Register.)

2. Members of the Junior and Middle Classes will not be allowed to supply a church on Sunday save in exceptional cases and after the consent of the Faculty has been obtained. Licentiates of the Senior Class will be permitted to supply churches as far as it is not found to interfere with their studies, but none will be allowed to assume a pastoral charge while connected with the Seminary. (This rule will go into effect regarding the incoming Junior Class and all *subsequent* classes.)

3. The following minute was adopted by the Faculty in September, 1890:—The failure of some of the students to appear at the opening of the year constrains us to put on record our view of what seems to be a strange laxity of principle in an important matter. While enrolled here, a student's first obligation is to the Seminary. To allow other things to take the precedence without good reason and without permission is nothing less than a breach of good faith. Furthermore, the absence of any members of the Seminary is a grave injustice to the work of the institution. Absentees never do and never can make up for lost instruction. Their absence is an annoyance and injury to both professors and faithful students.

4. Regular attendance at all Seminary exercises is expected from every student. Necessary absences should be explained as soon as possible either to the professor in charge (in case of recitations or lectures) or to the President (in case of general exercises.) Absences, even if excused, amounting to one-fifth of all the exercises expected of a class during a semester will result in a condition, to be

worked off as the Faculty may direct. Absences, even if excused, amounting to one-third of all the exercises expected of a class will prevent promotion and graduation.

The year begins with Morning Prayers at 9 o'clock on Thursday, Sept. 17, 1891. Prize Entrance Examinations on Sept. 16.

THE FACULTY are by this time somewhat widely scattered in their pursuit of vacation rest. President Hartranft and his family left about the first of July for their summer home at Chapinville, Conn. Professor Bissell spent most of July in work at the Summer School at Amherst. Professor Zenos started with his family for Chicago about the middle of July. Professor Taylor took a short vacation early in July at Mount Washington, Mass., then spent a month at home, and is now with his family at Port Jervis, N. Y. Professor and Mrs. Pratt spend the month of August at Southwest Harbor, Maine. Professor Beardslee, with his family, enjoyed three weeks at Black Point, Conn., early in July; now, after several weeks in Hartford, he is just starting for a visit to his father's home in Central New York. Professor and Mrs. Walker are at their summer home at Brattleboro, Vt. Professor Gillett is spending most of the vacation in Hartford; on Sundays he is supplying the church at Bristol. Mr. Nash left for the West on July 6, attended the Christian Endeavor Convention, and by this time is in California. Mr. Perry, with his family, is spending two months at Lake Placid in the Adirondacks.

